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Reunion Classis

Reformation Church

1840-1850

CENTENNIAL HISTORY

OF

Lebanon Classis

OF THE

Reformed Church

in the U. S.

TOGETHER WITH BRIEF SKETCHES OF VARIOUS
CHURCHES, CONGREGATIONS AND
PROMINENT WORKERS IN
THE KINGDOM

1820 - 1920

COMPILED BY PROF. THOS. S. STEIN

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FOREWORD

THE History of Lebanon Classis of the Reformed Church in the United States was undertaken in answer to a numerous-signed petition. It is right and meet to compile such a history for the reason that the forgetting of the past leads to the forgetting of our mercies, and the forgetting of our mercies leads to the forgetting of our adorable Lord. The records of this Classis furnish a rich mine for the antiquarian and historian, and as such they are most worthy of being collected and preserved and transmitted to posterity.

The Classis in response to this petition appointed a committee of five to superintend the preparation and publication of its history. In carrying out its instruction it secured the services of Professor Thomas S. Stein, who is well qualified to gather the necessary facts, and to arrange them so that they will be illuminating and instructive. The Professor spent much time, research, and labour in the prosecution of his arduous work, and he has succeeded in furnishing a most excellent picture of its life, and acts, and personnel.

The Classis of Lebanon was one of the eight original Classes of Synod; it was organized in Tabor Reformed Church, Lebanon, Pennsylvania, April 30, 1820. In the course of time the following Classes were formed out of its territory, viz., Lancaster, Schuylkill, and Reading, each one of which now is larger numerically than the original mother Classis.

The committee which was entrusted with the labour of superintending this history has endeavored to be faithful to the wishes of Classis; it has held many meetings, had numerous consultations, carried forward its work harmoniously, and it rejoices and is thankful for the good results which have been secured.

This volume, finally, is heartily commended to all persons who love and take a pride in the good old church of their forefathers,

and to others, and to all of her members who are earnestly labouring and praying for her greater success, her wider extension, and for her enduring prosperity.

On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes!

U. HENRY HEILMAN,
WILLIAM D. HAPPEL,
J. LEWIS FLUCK,
EDWIN S. LEINBACH,
GEORGE W. STINE,
Committee of Classis

Lebanon, Pennsylvania, April 30, 1920

PREFACE

THIS work is written in order to preserve from oblivion the acts of a noted body of clergymen in establishing the Kingdom of God more firmly among men. The acts *per se* of such honored workers are worthy of record, and besides, tend to encourage and guide present and future laborers, who will follow in their footsteps. The approaching hundredth anniversary of Lebanon Classis (1920) was deemed a proper occasion to carry into effect this project.

When we compare the birth-year of Classis with other events, it seems not so remote. Twenty-seven years ago (1892) we observed the 400th anniversary of the discovery of America. Next year (1920) we will celebrate the 300th anniversary of the Landing of the Pilgrim Fathers. 209 years ago (1710), the first Reformed preacher came to Pennsylvania—Rev. Samuel Guldin. 143 years ago the Declaration of Independence was written. 100 years ago Lebanon Classis sprang into being. Yet, when one has reached the hundredth year, he has acquired some dignity and is worthy of respect.

This small volume does not assume to be a complete history of the acts and proceedings of Lebanon Classis. At best it is merely a compendium. Nor should one expect to find therein full histories of the different congregations comprising the Classis. This would require many volumes, and those giving the history of the older congregations would be rather bulky. For more detailed information we refer the reader to the separate congregational histories, published at various times, and of different degrees of completeness.

The historical sketches of the congregations have been furnished for the most part, by the respective pastors—not always in the form here given, but in substance. They were supposed to be most interested in, and best informed on, these matters.

No one man could be expected to be acquainted with the local affairs of every congregation.

Perhaps some may think that certain parts of this work (the introductory chapter, for instance) are not called for and out of place. But the author thought it best to analyze the Pennsylvania-German character, since the race is so often misrepresented. By understanding the man, we are aided in understanding his actions.

The writer is no theologian. Hence in treating of matters involving differences of theological thought, he does not assume to act as umpire. His object is merely to state the facts in the case. Likewise in matters of local controversy. He is only too glad that the spirit of peace now prevails, and he does not desire to revive the old spirit of controversy.

Although this work directs the reader's attention to the actions of the clergy for one hundred years, yet the writer, in making the record, tried to keep in mind the fact that he is writing, not merely for the clergy, but for the layman as well. Hence a number of notes are found, which otherwise might not have been called for.

Though this work is, in large part, a compilation, yet it involved quite an amount of work in reading the minutes of a century, recorded to a large extent in obscure German script. To decide what was important and essential and what secondary and of minor importance, was no easy matter. We have tried to give a general view of the progress made in a practical realization of the principles of Christianity, and we trust we have succeeded to some extent, at least.

Yet the task was not without its pleasures. It should be considered a privilege for a mortal to trace and record the different steps in extending the Kingdom of Heaven on earth. It is a pleasure to note the devotion, piety, and self-denial of the pioneers in this labor of love, and to contemplate them enjoying their reward in glory.

Some of the minutes read are models of penmanship. The titles are ornamental and the text without a flaw. Such pen-engraving is rare. Dr. J. E. Hiester was without a rival in this line. We give a few samples.

The manuscript minutes of Classis should be published in full. Many facts would thus be brought to light, which now are entirely forgotten. Besides, putting the minutes into printed form would give security against loss. The writer has had this fact vividly impressed upon his mind. While scanning the minutes of a century, he found those of twenty-five years missing—lost. Search and inquiry failed to produce them. At last he wrote to Prof. I. H. DeLong, of the Theological Seminary at Lancaster. He instituted a search and found manuscript copies of the missing minutes among a mass of uncatalogued material in the Seminary Library. This was a veritable godsend, for without these minutes our work would have been incomplete. The writer, in behalf of Lebanon Classis, extends thanks to Prof. DeLong for his discovery and the interest shown in the matter, as well as for his kindness in allowing the Classis the use of the discovered manuscripts.

The full and complete histories of individual congregations can never be written, especially of the older ones, until free access is given to the minutes of Classis. They are to the separate congregations what the letters of Boehm and the Coetus proceedings are to the Church in general. As the latter, thanks to Drs. Good and Hinke, have now been given to the public and have revealed the early history of the Church in this country, so the publication of the minutes of Classis would make known the early career of our old churches in many details.

The illustrations have been furnished by the congregations with whose history they are connected, except where otherwise stated. They add greatly to the interest and value of this work. It is only to be regretted that we cannot provide cuts of first buildings and pioneer pastors.

One would naturally expect one of the clergy to record the acts of his professional predecessors and contemporaries. He is rightly supposed to be able to view correctly and interpret properly the thoughts and actions of his compeers. Hence it may be a surprise to many, when they take up this book, to see that it is written by a layman. But certainly the surprise will not be greater than when the writer was requested to undertake this task. He had never dreamt of such a thing, and when the Classical committee called on him, he was nonplussed. He doubted his ability to do justice to the subject, and only after encouragement by friends, much meditation, and referring the matter to a higher source for light, did he consent to put his pen to work. Besides, he could not refuse the call of his Church and trusted that it was a call from on high.

At the annual meeting of Classis in 1916, held in St. Mark's Church, Lebanon, Pa., a communication from certain members in reference to the observance of the 100th anniversary of Lebanon Classis was reported by the Committee on Overtures. This was adopted and referred to a special committee consisting of Rev. U. H. Heilman, Rev. J. Lewis Fluck, D.D., Rev. W. D. Happel, Ph.D., Rev. D. K. Laudenslager, and Elder Geo. W. Stine.

At a special meeting of Classis, held in the same place, Jan. 4, 1917, this committee reported that they had selected the writer for this important task.

This work is now given to the public with the hope that it may be a source of encouragement to the present and future workers in the Kingdom, and keep the memory of the pioneers fresh in our minds, as well as prove to be a brief record to which those of the present and future generations may refer, in tracing their ecclesiastical history.

Annville, Pa., May 1, 1919



Prof. Thos. S. Stein

By Request

TABLE OF CONTENTS

	PAGE
FOREWORD	iii, iv
PREFACE	v-viii

CHAPTER I

INTRODUCTION	1-25
--------------------	------

CHAPTER II

STATUS OF CHURCH AFFAIRS IN THE EIGH- TEENTH CENTURY	26-36
---	-------

CHAPTER III

OLD TIME CUSTOMS AND SERVICES.....	37-49
------------------------------------	-------

CHAPTER IV

ORGANIZATION	50-62
--------------------	-------

CHAPTER V

SUMMARY OF THE IMPORTANT ACTS OF LEBANON CLASSIS	63-198
---	--------

CHAPTER VI

SKETCHES OF THE CONGREGATIONS.....	199-400
------------------------------------	---------

ST. JOHN'S CHURCH (HOST).....	200
TRINITY (TULPEHOCKEN)	202
HILL CHURCH	215
ELDER JOHN ADAM HEILMAN, 1st	230
ELDER HENRY KELKER	230
ELDER JOHN ADAM HEILMAN, 2nd.....	232
ELDER JOHN HEILMAN (H. S.)	233

SKETCHES OF CONGREGATIONS (Continued)	PAGE
REV. C. U. HEILMAN	233
ELDER S. P. HEILMAN, M.D.	235
ST. JOHN'S (HAIN'S)	237
ST. JACOB'S (KIMMERLING'S)	247
ZION (BLUE MOUNTAIN)	256
ST. PAUL'S, MILLBACH	260
ST. PAUL'S, SCHAEFFERSTOWN	263
FIRST REFORMED (TABOR), LEBANON.....	266
SALEM (WALMER'S), UNION TWP.	274
ST. PAUL'S, HAMLIN	277
ST. JOHN'S, JONESTOWN	280
ST. JOHN'S, FREDERICKSBURG	287
ALLEGHENY CHURCH, BRECKNOCK TWP.....	291
ST. JOHN'S (PLOW), ROBESON TWP.....	294
ST. MICHAEL'S, NEAR HAMBURG	297
ST. JOHN'S, SINKING SPRING	305
ZION, WOMELSDORF	309
SALEM, CAMPBELLTOWN	311
CHRIST REFORMED, ANNVILLE	314
ELDER GEO. W. STINE AND SONS.....	321
SALEM, BETHEL	324
ZION, MT. ZION	327
CHRIST CHURCH (YOCUM'S)	329
ZION, E. HANOVER TWP.	331
ST. THOMAS', BERNVILLE	333
NORTH HEIDELBERG CHURCH	334
TRINITY, PALMYRA	336
ST. JOHN'S, MT. ETNA	339
TRINITY, REHRERSBURG	340
ELIAS CHURCH, NEWMANSTOWN	342
WYOMISSING CHURCH, GOUGLERSVILLE	343
ST. JOHN'S, GIBRALTAR	346
CHRIST CHURCH (LITTLE TULPEHOCKEN)	348
KISSINGER'S CHURCH, SPRING TWP.	349
MYERSTOWN	350
ST. JOHN'S, LEBANON	359
BETHANY ORPHANS' HOME, WOMELSDORF	366

SKETCHES OF CONGREGATIONS (Continued)	PAGE
FRIEDEN'S, SHARTLESVILLE	371
IMMANUEL, SHILLINGTON	371
ST. PAUL'S, ROBESONIA	374
ST. PAUL'S, QUENTIN	374
ST. PAUL'S, TULPEHOCKEN	376
ST. MARK'S, LEBANON	378
TEMPELMAN CHAPEL, REXMONT	381
GRACE CHURCH, AVON	382
GRACE CHURCH, RICHLAND	384
ST. STEPHEN'S, LEBANON	386
FIRST REFORMED, WERNERSVILLE	388
REV. U. HENRY HEILMAN, A.M.	388
REV. VICTOR W. DIPPELL, PH.D.	390
REV. JOSEPH SCHLAPPIG (Deceased)	391
BERN CHURCH	391
BELLEMAN'S CHURCH	393
ELDER JOHN HEILMAN (H. S.)	394
MAP OF LEBANON CLASSIS, WITH INDEX TO MAP....	397

CHAPTER VII

MISCELLANEOUS TOPICS401-451

1. OLD AND LOST CHURCHES	401
2. PIONEERS	404
3. NOTED MINISTERS	411
4. THE "FREE" SYNOD	429
5. UNION CHURCHES	430
6. MORAVIANS	431
7. CONFLICT OF LANGUAGES	432
8. "NEW MEASURISM"	434
9. LITURGICAL CONTROVERSY	436
10. EDUCATION	437
11. HEIDELBERG CATECHISM	439
12. MISSIONS	442
13. SUNDAY SCHOOLS	444
14. ORPHANS' HOMES	447
15. PROGRESS OF REFORMED CHURCH	448

	PAGE
ADDENDUM	452-456
PLAINFIELD BONDS	452
CHARTER OF LEBANON CLASSIS	452
BOOKS AND PAMPHLETS CONSULTED	458
TABLE OF CLASSICAL MEETINGS	461
TABLE OF SYNODICAL MEETINGS	465
STATISTICAL SUMMARY	466

CHAPTER I

INTRODUCTORY

Object—Historic Spirit—Early Immigrants—Fears of the State—Pennsylvania, the "Distributing Center"—Palatines in New York—Journey to Pennsylvania—Tulpehocken Settlement—Wreck of the "Palatine"—Pennsylvania-German Traits—Germany Changed—Pennsylvania-German, not Dutch—Poverty—Peaceful—Modest—Religious—Belief in Education—"Charity Schools"—Free Schools—Religious Education—Thrift and Industry—Hardihood—No Adventurers—Attachment to Native Tongue—Bravery—Record in Wars—Liberty Loans—Anti-Slavery Sentiment—Representative Men.

THE most important, far-reaching, and vital factor in human life is religion. This is true not only in civilized life, but also in the case of the savage and the nomad; in the higher spheres of existence and in the lower ranks of life, as well. The unseen, the spiritual is the hidden motor that impels man to nobler deeds. It is the invisible spring whence living waters flow.

In tracing past history we find innumerable instances of this truth. It crops out on almost every page. The tie that binds man to the invisible world is never completely severed.

In these pages it is our object to trace the strengthening of these ties under varying conditions and circumstances, adverse as well as favorable; to note the progress of Lebanon Classis of the Reformed Church, during a period of one hundred years, from its birth in 1820 to the present year of Grace, 1920.

It will, of course, be impossible to give a complete history of each separate congregation, or full biographical sketches of the workers who were occupied in setting up the standard of the Cross. The pioneers in this work, however, deserve mention, and it is our purpose to make more widely known their zeal, devotion, and self-denial in gathering the scattered sheep into folds and providing them with spiritual food.

In order properly to understand a man's actions, it is necessary to "put yourself in his place." Likewise, that one may have a

true insight into the history of a certain period, and properly understand the events of that time, it is necessary to transport one's self, as it were, to that period and to imbibe the spirit of the age; to live over again in thought and feeling the momentous events that stirred men's souls. This may be difficult to do, and more so for some persons than for others. Nevertheless, in order that we may properly interpret the actions of our fellow men, while they played their respective parts, it is absolutely necessary to be appreciative and sympathetic. This will also enable us the better to observe our Savior's behest, "Judge not; that ye be not judged." In fact, He himself assumed human nature—put himself in man's place—that He might the better sympathize with us, and thus be able to help us in our misery. "When He saw the multitudes, He was moved with compassion."

Since most of the early members of Lebanon Classis were German immigrants or their descendants,—Palatines* they are often called—let us consider briefly the influx of Germans into Pennsylvania.

There were Germans in Pennsylvania before the coming of Penn. He himself had agents in Germany to gain adherents to his religious views and settlers for his Province. Soon after his landing in 1682, immigration increased. A great many came from the Palatinate, others from Switzerland, and still others from Würtemberg, Hesse, Baden, Bavaria, and other German states. Among them were also French Huguenots.

Francis Daniel Pastorius, "in Germany a mystic and in America a Quaker," came in 1683 with a band of Germans, and founded Germantown. At that early day

".....within the land of Penn
 "The sectary yielded to the citizen,
 "And peaceful dwelt the many-creeded men."†

*Many writers, in treating of early German immigration, interchange the terms "Germans" and "Palatines." The Palatines are Germans, but not all Germans are Palatines. The latter is a specific term, and designates those coming from the Palatinate, a former political division on the Middle Rhine.

†"The Pennsylvania Pilgrim."—Whittier.

Among the early immigrants were Mennonites. During the decade following Penn's arrival, some Lutherans and Reformed came, but as yet there was no place of worship for them.

In 1694 came a band of Dutch and Germans under the lead of Johannes Kelpius. These mystics "set out to spread the belief in Jesus Christ." They settled on the Wissahickon and formed "The Society of the Woman in the Wilderness" (Rev. 12:6).

During the second decade of the 18th century, there was a great wave of German immigration. In 1710 there landed in New York the largest body of immigrants at one time in the colonial period—about 3000. We shall have more to say hereafter of this influx, since its details are thrilling, and its results were of great importance in connection with our subject.

Thus far the Reformed were practically without a shepherd. But the third decade brought a change, at least the beginning of one. In 1720 John Philip Boehm, the pious school-master, arrived. Rev. George Michael Weiss followed in 1727. The two Stoevers (Lutheran) came in 1728. In 1719 the first German Lutheran Church was built at Falkner's Swamp (New Hanover), Montgomery County, and also the first Reformed Church at Germantown, Pa.

From 1735 to 1752 German immigrants came in large numbers to Pennsylvania. In 1749 twenty vessels, with 12,000 on board, landed at Philadelphia. By the middle of the century about one-half of the population of Pennsylvania was German. Most of the newcomers settled in what were then Montgomery, Berks, and Lancaster Counties. Many of them, because they had no religious home in the New World, joined various sects, which were then already active in increasing the number of adherents to their strange cults. Such were the Labadists, the New Born, the Society of the Woman in the Wilderness, Quietists, Die Ronsdörfer, Zion's Brüder, Die Inspirirten, Gichtelianer, Dippel's Leute, and others. The Dunkards, Moravians, and Quakers were also active.

In 1740 George Whitefield caused a great excitement in a Billy Sunday campaign. Many farmers were so engrossed with his message, that they neglected to sow their grain, and, as a result, subsequently suffered want.

The advent of these immigrants in such numbers gave rise to fears for the safety of the Province. James Logan, secretary to the Proprietary, writes at this time: * "We have of late great numbers of Palatines poured in upon us, without recommendation or notice, which gives the country some uneasiness, for foreigners do not so well among us as our own English people."

Again, John Dickinson, the "Pennsylvania Farmer," said: "Our friends do increase mightily, and a great people there is in the wilderness, which is fast becoming a fruitful field." **

From 1725 to 1735 there was a great influx of Germans of various religious opinions,—Reformed, Lutherans, Moravians, Schwenkfelders, and Roman Catholics. Logan writes of them: † "They come in crowds and as bold, indigent strangers from Germany, where many of them have been soldiers. All these go on the best vacant tracts and seize upon them as places of common spoil When they are sought out and challenged for their right of occupancy, they allege it was published in Europe that we wanted and solicited for colonists, and had a superabundance of land, and therefore they had come without the means to pay."

What they "alleged" was the truth, however distasteful it was to Logan. Agents *had* been in Europe and *had* offered all kinds of inducements to procure colonists for Pennsylvania. ‡ Those who had "squatted" on the best lands, without first securing titles thereto, soon were enabled by their thrift and industry to pay for them, and were left undisturbed in their possession.

In 1727 Logan again expressed his fears: "About 6000 Ger-

*In the year 1717.

**Written in 1719. †1725.

‡See Sachse's "Narrative and Critical History of Pennsylvania under German Influence," Vol. I, for brochures and pamphlets in furtherance of immigration.

mans more are expected (and also many from Ireland.)” He hopes “these emigrations may be prevented in the future by act of Parliament, else these colonists will be lost to the crown.” Was this a prophecy?

The reasons why German emigrants flocked in such numbers to Pennsylvania are mainly two. In the first place, they left their homes to escape religious persecution; secondly, the laws of Pennsylvania were more tolerant than those of the other colonies.

Thus Pennsylvania became the distributing center of the foreign element. John Fiske, in his “Dutch and Quaker Settlements,” says: “The colony of Pennsylvania was not only more heterogeneous in population than any of the others, but it actually was the principal center of the distribution of the non-English population, from the seaboard to the Allegheny Mountains. All of the population of the Carolinas, as well as in Virginia and Maryland, entered the country by way of Pennsylvania, and this migration was so great, both in its physical dimensions and in the political and social effects which it wrought, that Pennsylvania acquires a special interest as the temporary tarrying place and distributing center for so much that we now call characteristically American.”

And now let us turn back and consider in more detail the immigration of 1710, a movement fraught with the greatest interest and importance to our State.

While Queen Anne of England, was on the throne, there flocked to her shores thousands of Palatines, driven from their homes by war and religious persecution. There was a veritable exodus, a transition from a house of bondage to a land of promise. Wars and religious persecution disturbed the land. Changes from Lutheran to Reformed rulers and vice versa, and finally from Protestantism to Catholicism, were the moving causes of the migration of 1710. *Cujus regio, ejus religio*—the religion of the ruler must be the religion of his people—was a principle of state

policy in those days, and was sought to be enforced by the ruling princes.

The exodus was not wholly due to speculation, as some writers assert: Agents were abroad and made tempting offers, it is true, but the devastation of war and the suffering due to religious persecution made the Palatines willing to accept the offer, though immigration was forbidden on punishment of death.

Queen Anne gave refuge to these pilgrims and promised some of them free lands in America. Some settled in England; others were given quarters in Ireland. Some were given free transportation to the New World and received lands in Virginia and North Carolina. One band, of which John Conrad Weiser, Sr., was the leader, was to have lands where Newburgh, N. Y., now stands, but Robert Hunter, Gov. of New York, and Robert Livingstone, a wealthy landholder, changed their destination. Landing in New York in 1710, the band was sent to Livingstone Manor.* The land was to be free. But soon after they were settled, an annual ground rent for ten acres was laid on each family. Then thirty-three dollars per head was demanded as passage money across the sea. The whole affair seems to have been a money-making scheme on the part of Hunter and Livingstone. The leader of the band says: "We were to burn tar and cultivate hemp† to defray expenses incurred by Queen Anne in bringing us from Holland to England and from England to America."

But the Palatines were not content to be mere "hewers of wood and drawers of water." The injustice practiced upon them gave rise to a rebellion. Weiser was at the head. For \$300 the colonists gained the consent of the Mohawk Indians to settle in

*Livingstone Manor was situated on the east side of the Hudson, extending 16 miles along the river and 24 miles east to the Mass. line. It is now embraced within the limits of Columbia Co. It received its name from Robert Livingstone, who was honored with royal grants.

†At this time England already had a large navy and had to import "naval stores,"—tar, pitch, hemp, masts, etc. She was anxious to be free of this dependence on foreign countries, and tried to supply her wants from her colonies.

the Schoharie Valley, about forty miles west of Albany. This region was frequently called "Schorie," (pro. Skory), and was for a time the "promised land" to the oppressed settlers. About 150 families went thither.

After lands were cleared and homes established in their new location, taskmasters Hunter and Livingstone again pounced upon the colonists and tried to compel them to "make bricks without straw." They were told their titles to their lands were defective; that they had no proof of Queen Anne's grant; that the Provincial Governor long before had sold the Schoharie Valley to a number of landlords.

After wranglings and disputes, the Palatines sent three commissioners to England, to intercede with the Queen. Hunter and Co. likewise presented their case. In the meantime, Queen Anne had died. The colonists' commissioners were thrown into prison, but were released, when £70 were forwarded to London as a ransom. The commissioners finally succeeded in having an order issued to the new Governor of New York, William Burnet, "to grant vacant lands to all the Germans who had been sent to New York by the deceased Queen Anne." But injustice continued and undaunted by untoward circumstances, they looked around for other quarters. In addition to other troubles, about one hundred of their children had been apprenticed, scattered "from Albany to Long Island and from Rhode Island to New Jersey." George and Frederick, sons of John Conrad Weiser, and John Peter Zenger, the future champion of the Liberty of the Press, were among the number.

But what were they to do? Where were they to go? Poor, helpless, with few friends, they at times seemed about to give up in despair. Weiser writes: "As the hawk pounces on the dove-cote, these powerful parties (the landlords) fell on the victims."

But the darkest hour is before the dawn. At last a ray of light appeared, which proved to be, though unknown to them, the coming of the dawn. About this time His Excellency, Wil-

liam Keith, Baronet, Governor of Pennsylvania, was in Albany. Hearing of the unsettled and distressed condition of the Schoharie colonists and anxious to gain them for his own Province, he informed them that in Pennsylvania strict justice and freedom were accorded to all. Weiser says "The people got news of the land on the Swatara and Tulpehocken in Pennsylvania." This news hastened the separation of the colonists. About one-third of the Palatines removed to the banks of the Mohawk. About 300 decided to remain at Schoharie. The rest, about sixty families, went to Pennsylvania. This was in the spring of 1723, about eight months after Gov. Keith's invitation. John Conrad Weiser, Sr., was the pioneer leader of this company.*

Notwithstanding the trackless wilderness, the lack of means of transportation, and the danger of hostile Indians, they cut a road through the dense forests and the tangled underbrush, from the Schoharie to the Susquehanna, and carried their scanty goods thither. They placed them, together with the women and children, on rude rafts and floated 300 miles down the Susquehanna, along the banks of which the Scotch-Irish already had scattered settlements. With friendly Indians as guides, they drove their cattle along the river's banks. Moving along the Susquehanna, some on the surface of its placid waters and some along its tangled banks, they came to the mouth of the Swatara, where Middletown now stands. Up that stream they made their way to where the Little Swatara joins its elder sister, near Jonestown. From that point they journeyed by land to the Tulpehocken Creek about a mile east of the present Stouchsburg. To this region they gave the name Heidelberg, taking the name from their old home city on the Neckar. Tulpehocken is the old Indian name. Here arose, a few years later (1727), the famous Rieth (Reed) Church,

*Cobb, in his "Story of the Palatines," states that Hartman Vindecker was the leader, but comparing other accounts, we think Conrad Weiser, Jr., reliable, when he says "my father who was Chief of the Colony at Livingstone Manor and at Schoharie, and defender of their rights and liberties at Schoharie, led the colony to Tulpehocken."

the first house of God erected by the Palatines in the Lebanon Valley, six years before the organization of the well-known Hill Church (Bergkirche) of Lebanon County.

In 1729 a second Schoharie band followed the same route as the first, led by John Conrad Weiser, Jr., then a young man 33 years of age, who afterward proved exceedingly serviceable to the government in negotiating with the Indians.

Thus runs the story of the Tulpehocken settlement, the physical tap-root of our history as a Classis. How the spirit of man, when guided by Providence and impelled by a sense of right, justice, and liberty, overcomes all obstacles in his way.* The mountains before the Palatine colonists were "removed and cast into the sea." The Palatines suffered the pangs of poverty, the severities of the climate, and the deprivations of the wilderness; endured repeated rebuffs, insults, cruelties, and persecutions; groaned under the extortions of wicked and conscience-seared land-sharks; but finally they came out of their troubles victorious.

"They wandered in a solitary way. In the wilderness they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distress."

Cobb says that within twenty years of the settlement at Tulpehocken the number of the Palatines had increased to nearly 50,000—meaning, of course, with the addition of immigrants.

Whittier in his poem, "The Palatine," sings of the wreck at the east end of Long Island of one of the vessels that brought the Palatines across the sea. The ship's name was *The Herbert*, but by legendary heterophemy it is called "*The Palatine*." The legend makes her decoyed by false lights by land pirates for the sake of obtaining booty, after which they burnt the wreck.

*They embarked in January, 1710; ten ships were crowded with 3,000 passengers, large crowds in those days. They arrived in July, after a stormy voyage during which one-sixth perished.

"The sea and the rocks are dumb" they said. "There'll be no reckoning with the dead." But their consciences were ill at ease. Each returning season they saw the burning wreck, heard the distressful cries, and witnessed the struggles of the despairing victims.

Before we proceed to consider more closely these German immigrants, the words of Israel Zangwill seem appropriate here.

"America is God's crucible, the great melting pot. What a stirring and seething! Celt and Latin, Slav and Teuton, Greek and Syrian—black and yellow—yes, East and West and North and South, the palm and the pine, the pole and the equator, the crescent and the Cross—how the great Alchemist melts and fuses them with his purging flame! Here shall they all unite to build the Republic of mankind and the Kingdom of God."

But what was the character of these German immigrants that flocked in such numbers to the New World? As we are to trace the religious history of their descendants, it may be well to scan them a little more closely. We will notice that many of the traits of the original settlers have been perpetuated in their descendants, modified somewhat, of course, by the changes of time and the progress of events.

At present (summer of 1918), anything connected with Germany in name or origin is apt to be frowned upon. Hyphenated terms are tabooed. To call one's self a German-American rather detracts from his standing.

But while American citizenship admits of no divided allegiance, yet this antipathy to things German need not, in fact should not, be harbored toward the Germany of former years. Things have changed since then. Though we do not and cannot sympathize with her in maintaining an unrighteous cause by waging a war characterized by the most inhumane, barbarous, and brutal measures, yet that is no reason why we should not retain a kindly feeling for the land of the Reformation, that gave to the world Luther and Melancthon, the great reformers; Ursinus and Olevianus,

the authors of the Heidelberg Catechism; Goethe, the cosmopolitan thinker and apostle of humanity; and Schiller, the poet of freedom and liberty; that sent to America Baron von Steuben, the "drillmaster" of the American Revolution; that provided the Reformed Church with her early instructors, Doctors Rauch and Schaff; that added Gens. Carl Schurz and Franz Sigel to the heroes of our Civil War.

The philosophies of Treitschke, Nietzsche, and Bernhardi had not yet subordinated all Christian standards of morality to what they regarded Germany's own selfish interests. The last mentioned said: "Christian morality is based on the law of love. This law can claim no significance for the relations of one country to another." The policy of a state founded on such a philosophy must finally lead to ruin. Germany's autocracy and worldwide ambition (*Weltlust*) has changed her character *in toto* from that of former years. Her boasted "Kultur" has proved itself a grand failure.

In consonance with this idea of a changed Germany are the following remarks from the Reformed Church Messenger (April, 1918). Speaking of the Pennsylvania-German Society subscribing for Liberty Bonds, it says: "There is no class of American citizens more thoroughly loyal than the Pennsylvania-Germans. Their ancestors came from a Germany as different from the Germany of today as day is from night; and most of them had very much the same opinion with regard to the militaristic Prussians, as the well-informed American has today."

Hence, when we use the term "Pennsylvania-German," we kindly ask our readers to dissociate the term from the Germany of the present day (1918), and refer it to the past, when our ancestors' blood had not yet deteriorated. And let us look hopefully to the future, when the demons of autocracy, militarism, and *Schrecklichkeit* shall be cast out, and Germany shall again be "in her right mind."

The early settlers of Pennsylvania were Pennsylvania-Germans,

not German-Pennsylvanians; that is, they were Pennsylvanians in spirit and aspiration, though descended from German stock. The old tree has now degenerated, but the scion was engrafted on a healthy stock and has produced superior fruit.

The descendants of these immigrants are often called "Pennsylvania-Dutch," but this is a rank misnomer, which has its origin in the fact that the English word "German" becomes "Deutsch," when translated into the German tongue. So the word "Deutsch" was wrongly rendered "Dutch," when translated into English. The Dutch hail from Holland and speak a language allied to, but different from the German. Our forefathers came from Southern Germany and Switzerland, and should be called Pennsylvania-Germans, not "Pennsylvania-Dutch." Speaking philologically, they are of the High German branch, as distinguished from the Low German—Hollandish (Dutch), Flemish, Friesian, Anglo-Saxon, etc.

The Reformed Church of the latter half of the 18th century owes a great deal to the Dutch, the people of Holland. While the church here at home was weak and struggling for existence, the church of Holland came to her aid by sending shepherds across the sea into the pastures of Pennsylvania, and by contributing annually to her support. The minutes of the *Cœtus** were sent to the Synods of North and South Holland for approval. They were written in Dutch, sometimes in German, and occasionally in Latin.

Just as the Pennsylvania-Germans are frequently, but wrongly, called "Dutch," so their language, which is a modified dialect of the South German states, Baden, Württemberg, Rhenish Bavaria, Hesse, and the German cantons of Switzerland, is often designated by the same term. This patois is modified by the incorporation of English elements, and differs slightly in different sections. Its use is spread over the counties of Mont-

*See note 1, p. 50, chapter 4.

gomery, Lehigh, Berks, Lancaster, Lebanon, Dauphin, Schuylkill, and Cumberland.

The principal causes of this great emigration of Germans into Pennsylvania were political and religious persecution and invasions of their native countries by the French. These causes forced the people from their homes and drove them to brave the terrors of the sea, in order to seek a new home, where they might worship their God unmolested, according to the dictates of their conscience.

As a class they were poor. Some were of such limited means that they had to pay for their passage across the ocean by a subsequent term of service. On landing at Philadelphia, they were sold to the highest bidder. The price paid was about £10 and three to five years of service. Such persons are now known as "redemptioners," and from them are descended some of our most honored citizens. They seldom evaded their term of service, though often they had to "serve with rigor."

These immigrants were quiet and peaceful, honest and brave. Sometimes we wish they and their descendants had not been quite as modest as they were. The virtues of the Pilgrim Fathers have been lauded to the skies, and their praise sown broadcast over the world. On the contrary, the virtues of the Pennsylvania-Germans have been kept "under a bushel." The point under consideration is, not that the former have been held too much in the public glare, but that the latter have engaged our attention too little.

The early settlers were of a religious turn of mind. According to Rupp, "hundreds of them were gratuitously furnished with religious and useful books before their departure (from England). The principal book was Arndt's *Wahres Christentum*."* They often brought with them their pastors. Of these there was for a time a great dearth, and, as a consequence, the people became a prey to proselyters of all kinds. Henry Melchior Muhlenberg,

*Rupp's "Hist. of Berks and Lebanon Counties, p. 90."

the Patriarch of the Lutheran Church in America, says in a letter written in 1754, that "Pennsylvania teems with a wicked, frivolous rabble and vagabond preachers and students." Julius Sachse, in his "German Sectarians," says: "If it had not been for the zeal of Stoecker* and a few others† in organizing and protecting the Germans from the inroads made among them, it is more than probable that a majority of the German and Swiss settlers would have come under the baneful influence of the spiritual lethargy known in German as *Freigeisterei*." At another place he states: "The beginning of the third decade of the century‡ was evidently the critical period in the religious history of the Province. The rapid strides made by some of the visionary and unscrupulous agitators threatened to drag the German settlers into rationalism and spiritual anarchy. The activity of the Lutheran and Reformed pastors, with the shaping of the German Baptists (of which the Sabbatarians may be called the strict Scriptural branch) into a regular denomination of the Christian Church, and the close organization of the Mennonites, turned what threatened to be a tide of infidelity, and once more brought the Germans into regular paths of worship."

Our Pennsylvania-German ancestors linked religion with education, and this not only in theory, but in practice as well. Schoolmasters as well as ministers accompanied many an immigrant band. Sometimes the minister taught school during the week and preached on Sunday. Of course, this could not be done where the minister's whole time was taken up in serving a dozen congregations widely scattered. In other cases the schoolmaster taught during the week, and on Sunday read prayers and a sermon to the assembled congregation. This was, of course, the case where a regularly ordained minister was lacking, which was not infrequently the case.

It might also be stated in this connection, that the Lutheran

*Rev. John Caspar Stoecker. †Such as Revs. Geo. Weiss and John Philip Boehm, early Reformed pastors. ‡The 18th.

and Reformed pastors of those early days were often highly educated men, graduates of European universities. The leading spirits of the Ephrata Cloister were recruited from the Reformed Church. Beissel won to his cause the learned Peter Miller, who did a great service to the government, when, at the request of Thomas Jefferson, he translated the Declaration of Independence into seven different languages. He was also the translator from Dutch into German of Van Braght's noted work, "*Der Martyrer Spiegel*"—The Martyrs' Mirror.

Opposition to Free Schools has often been cited as being to the discredit of Pennsylvania-Germans. But looking closely into the matter, we find that they cannot be blamed altogether.

About the middle of the 18th century an attempt was made to establish free or "charity" schools among the Germans in Pennsylvania. The professed object was to teach the Germans English, but they saw at the same time another object in the scheme, viz., to draw them into the English Church. The system proved a failure for several reasons.

In the first place, the condition of the people was overdrawn. They were represented as ignorant; that they might become savages, if neglected; and that they might rebel and displace the English, as the ruling class. "In consequence of these imputations, the Lutherans in 1754 and the Reformed in 1756 adopted resolutions, expressing their indignation at such insinuations."*

Another reason for the failure of these schools was that, both in England and at home, members of the aristocracy were at the head of the plan. And the Palatines were not in sympathy with aristocracy. Riding around in fine coaches to visit schools did not win much favor among a hard-working population.

Then the people thought they saw in this project a scheme to draw them from the religion of their fathers into the English Church. Whether a fact or not, they had received that impression, and that was enough to discredit the system in their esti-

*Dubbs's "*Histor. Man. of the Ref. Ch.*," p. 202.

mation. Their attachment to their own church was so strong that any attempt, whether real or imagined, to draw them away into the fold of another church, was sure to meet with disfavor.

This school system was also regarded as a political scheme* designed to break the union of the Germans and the Quakers in the Assembly. The introduction of the English language was regarded in the same light.†

Another reason for the failure was the fact that the management of the schools was often entrusted to members of other churches, Moravians, Friends and sectaries.

Great opposition was thus aroused, and much excitement and indignation prevailed. "It was, in a measure, at least, a just indignation, and we feel first disposed to blame them somewhat for a lack of humility, and then to praise them more for their manliness and sense of honor".‡

Rev. Michael Schlatter was appointed superintendent of the "Charity Schools," but so great was the feeling against them, that he, to a large extent, lost his influence among his people and died in comparative obscurity.

When a century later, the present Free School System was adopted, the Germans did not regard it with favor.

They had not forgotten the former scheme. Just as the Friends, who had maintained free schools in their settlements for years, objected to being taxed for the education of others, so the Pennsylvania-Germans found objections to the system, because they had their own parochial schools. They had brought their schoolmasters with them from the fatherland, and had maintained good schools at various places. They were not prepared for a change.

But finally the German element came into line. Three Pennsylvania-German governors of our state deserve our gratitude for establishing free schools. The first, John Andrew Shulze

*"Nothing but a political affair."—Minutes and Letters of the Coetus, p. 143.

†"Purely a political matter."—Ibid., p. 148.

‡Dr. Harbaugh, as quoted by Dr. Dubbs.

(1823-1829), spoke strongly in their favor in his message of 1827. His successor, George Wolf, was the champion of the Act of 1834, establishing the Free School System. Thaddeus Stevens, the great defender of the system, said of Wolf: "He deserves the undying gratitude of the people for the stern, untiring zeal which he has manifested in favor of common schools." Joseph Ritner, Wolf's successor in the governor's chair, also took a strong stand in their favor. Since that day, history shows that the Pennsylvania-German counties have not been lacking in promoting the education of the public. The names of Burroughs, Wickersham, Higbee, Schaeffer, Houck, Ermentrout and others testify to this.

We have referred to the severance of religion and education. A practical working union of the heart and head is a problem that is engaging the attention of the Church at present. We trust it may be solved ere long, conducive to the advancement of the Church and the welfare of the State.

The present world-wide struggle for liberty, justice, and righteousness has revealed beyond question one prominent deficiency in our public school system,—the absence of a text-book on moral philosophy or ethics, by means of which to instil into the minds and hearts of the youth of our land the high value of the cardinal virtues of life, such as love, justice, truth, honesty, temperance, fidelity, obedience, faith, trust, devotion, purity, brotherhood, etc. The present war is being waged by the Central Powers with such disregard and violation of these fundamental principles of morality, that the rest of the world has been shocked and, as a consequence, has united to put down this fiendish attempt at self-glorification, so as to prevent in the future, disregard of solemn treaties, as if they were mere scraps of paper; the slaughter and drowning of thousands of innocent men, women and children on the high seas; and the infliction of barbaric cruelties on additional thousands, deluging the land with blood and dyeing the sea with gore.

Now, of course, as we believe in the separation of Church and State, it will be impossible to teach dogmatic Christianity in the public schools; yet that is no reason why the fundamental principles of righteousness should not be taught. Civilization that is to endure must have a basis other than greed, selfishness, egoism, and diplomacy. Charity, altruism, humility and justice must be some of the foundation stones. Then will a league of nations be possible, and wars, if not totally abolished, be made infrequent and waged, if waged at all, only to enforce righteousness and peace. Whatever traits of character you wish to see in a nation, you must implant in its youth. "Just as the twig is bent, the tree is inclined."

Another characteristic of the Pennsylvania-Germans was their thrift and industry. This, combined with their agricultural knowledge, made them good farmers. They made Lancaster county the garden of the State, and the other German-settled counties hold a high rank, as to tillage of the soil.

They combined their religion with their farming ability. They saw with Maltbie D. Babcock that

"Back of the loaf is the snowy flour,
"And back of the flour the mill:
"And back of the mill is the wheat and the shower;
"And the sun and the Father's will."

Macaulay, speaking of the first immigrants, characterizes them thus: "Honest, laborious men who had once been thriving burghers of Mannheim and Heidelberg, or who had cultivated the vine on the banks of the Neckar and the Rhine. Their ingenuity and their diligence could not fail to enrich any land which should afford them an asylum."

The women seemed as hardy as the men. Cobb says "the Palatine women were stalwart as the famous 'women of Marblehead.' It was no uncommon thing for them, while as yet for two or three years no mill was built at Schoharie, to carry on their

back their corn to the mill at Schenectady, going thither and returning in one day.”*

In newly-settled countries adventurers abound. They flock thither in search of wealth and fame and exciting experiences, eager to face all dangers. But the Pennsylvania-Germans were not of this class. They sought not wealth, but a chance to make an honest living; not fame, but protected citizenship; not exciting times, but a quiet, peaceful home, and freedom of worship. They were steady, honest, toiling men and women, seeking political and religious liberty. To quote the language of the Constitution of the United States, their object in coming to Pennsylvania was, “to insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.”

Such a personnel was just the kind of material needed to establish a state on strong and solid foundations. Good citizens, and good crops were essential to Pennsylvania’s development. “Benjamin Franklin in 1766 testified before the British House of Commons, that of the 160,000 whites in the Province of Pennsylvania, about one-third were Germans, and described them as ‘a people who brought with them the greatest of all wealth—industry and integrity and character, that had been superpoised and developed by years of suffering and persecution.’”†

“And to this day we can see with small effort the reproduction in the population of the Keystone State of that same moral earnestness, soberness of mind, and unflinching persistence, which composed the ‘staying’ qualities of the early Palatines.”‡

These immigrants and their descendants were noted for clinging to their native speech, not so much where they were scattered among, and came into daily contact with, other tongues,

*The writer, wishing to verify the possibility of this fact, wrote to a cousin in Schenectady, who by investigation found it was in the realm of the possible. The distance was about 17 miles, the distance at present from Esperance, along the Normanskill, to Schenectady.

†Cobb.

‡Cobb.

as where they formed a community by themselves. This was what might have been expected; for love of one's native speech is engrained in the very fiber of one's being. Religion and their own language seemed so closely linked, that it was almost impossible for them to worship their God in another tongue. Nearly all the papers read and books published were German. All services, with rare exceptions, were conducted in that language. Their church records were written in German. On the streets, in the stores, at the taverns, at sales and funerals, at festivals and elections, and on battalion days, every place and everywhere, the conversation was German.

This trait, no doubt, was cherished too strongly and maintained too long, especially in the cities and large towns. At present, however, congregations that conduct their services exclusively in German are becoming rarer every day.

But we must not forget another trait of our ancestors, their bravery. Their record in the French and Indian War is a laudable one. In 1755 the whole country was startled by the news of Braddock's defeat. Soon the Indians were on the war-path. Rupp says that the condition of the frontier settlers was truly deplorable; not only were they pursued by the ferocious, blood-thirsty savages, but sickness rendered their unenviable condition still more dismal. They had not the means to engage forces or scouts to apprise them of Indian invasions and prevent incursions. In these circumstances they appealed to a deaf government. The Quaker Assembly remained indifferent. The Germans and Scotch-Irish had to defend the state. When Benjamin Franklin failed to influence the Assembly, he put himself at the head of a regiment of Pennsylvania-Germans, and the Governor gave Conrad Weiser a colonel's commission. The latter organized a regiment composed of German farmers and did what he could to defend his suffering countrymen from Indian attacks.

In the Revolution also, the Pennsylvania-Germans played no inconspicuous part. It is the task of some future historian to do

justice to them in this respect. Other peoples have had their deeds recorded with due praise by their own writers, but it seems the modesty of the Pennsylvania-German prevents him from "blowing his own horn." "The Pilgrims brought their trumpets with them in the Mayflower, but the rest of us (Dutch, German, etc.) did not, for we have not heralded our influence as they have."*

In 1773 occurred the "Boston Tea Party." It was followed the next year by the Boston Embargo and the annulment of Massachusetts's charter. Pennsylvania was slow in rendering relief to the patriots. Even Franklin and Dickinson thought that, perhaps, the tea had better be paid for.

Then it was that the Pennsylvania-Germans were aroused. Without much delay, they sent their contributions to relieve the Bostonians in their distress. Subsequently many enlisted in the army and proved themselves worthy and sturdy soldiers.

Palatines formed a large quota of the troops which Gen. Herkimer commanded in the battle of Oriskany, "of all the battles of the Revolution, the most obstinate and murderous."†

"This German victory at Oriskany is further memorable from the fact that here, for the first time in military service, the Stars and Stripes, adopted by Congress seven weeks before, were hoisted. They had been improvised from a soldier's shirt, an old blue military cloak, and some stripes of red flannel from the petticoat of a soldier's wife."‡

In the battles of Brandywine and Germantown, the Pennsylvania-German troops prevented a rout by their bravery, and made it possible for Washington to escape. They also took part in the capture of the Hessians. In the severe winter of 1777-1778, while Washington's troops were suffering severely at Valley Forge from the lack of food and clothing, the Pennsylvania-German farmers contributed to their relief by hauling to them

*Dr. Burrell, New York.

†Fiske's "American Revolution."

‡Miller's "Early Hist. of the Ref. Church."

in their own wagons and from their own homes, flour, meat and clothing.*

They were always willing to provide food and equipment for the army, while the women showed their loyalty by tilling the soil.

Furthermore, hundreds of wounded soldiers of the Revolution were cared for in the "Kloster" of Ephrata by the "Einsamen Brüder," the Solitary Brethren.

And when paper was scarce and wads were needed by the soldiers, their want was supplied by this convent. "And so it came to pass, that the book† that was printed with so much care and toil, and sacrifice, to teach young men not to fight, was rammed down American muskets and sent flying after redcoats and Hessians."

After the war was won, the Coetus, which met at Philadelphia, June 10, 1789, sent a letter of congratulation to President Washington, pledging their loyalty and support, and asking the Almighty's blessing on the new government. To this letter President Washington gratefully responded.

Likewise, in the War of the Rebellion (1861-1865), the Pennsylvania-Germans took a prominent part. Many a regiment was composed of their valiant sons, and much of their blood was shed to preserve the Union.

In the present (1918) world-wide struggle for freedom and justice, many Pennsylvania-Germans are in the ranks of the Allies, fighting on European soil. Those at home contribute liberally to the Red Cross, the United War Work Campaign, and other forms of war benevolence. "In the rich, red blood of our Pennsylvania-German citizenry there is a devotion to the American cause that no man has a right to question." An unknown writer in the "North American" gives this testimony: "The part so far played by the descendants of the men who emigrated

*See Vol. VII, No. 1, of the Leb. Co. Histor. Soc. publications, for proof of this, as shown by receipts found among the Public Records of Pa., in the State Library at Harrisburg.

†"Der Märtyrer Spiegel"—Martyrs' Mirror.

from the Palatinate and from other parts of Germany, because of the oppression of the Prussian ancestors of the present leaders of the Boches, have made, perhaps, the most glorious record so far that has been made by any class of Americans." Ex-President Roosevelt, likewise, said: "There are no better Americans in this land than the Americans of German blood, who are American and nothing else."

The record of the Pennsylvania-German counties of our State in the Liberty Bond campaigns speaks loudly in their favor. The following are the figures for Berks, Lancaster, and Lebanon counties, as furnished by the Treasury Department. The subscriptions in the first four campaigns are as follows:

Berks	\$32,517,250
Lancaster	31,246,400
Lebanon	8,675,900
Total	<u>\$72,439,550</u>

In the second, third, and fourth campaigns,* these counties went "over the top," or subscribed more than their quotas, as follows:

Berks	\$4,912,723
Lancaster	1,737,959
Lebanon	1,032,658
Total	<u>\$7,683,340</u>

Surely these figures speak louder than words. They are an evidence of loyalty that cannot be refuted.

Taking the writer's home county (Lebanon), and adding to the amount of the contributions given in the four Liberty Bond campaigns, the sums given to the Red Cross, the United War Work Campaign, and other war benevolences, we have a total of \$9,184,145. Assuming that the population of the county is 65,000, we have an average contribution of \$141.30 for every man, woman, and child!

We might offer other evidence of the noble character of the Pennsylvania-Germans and the service to society rendered by

*No quotas were assigned in the first campaign.

them. For instance, among the apprenticed children of the Palatines in New York was one, John Peter Zenger, by name. He had been apprenticed to William Bradford, a printer by trade. When a young man, Zenger, won, a notable law-suit, which was the first vindication of the press in America. "The verdict of acquittal stands as the first trumpet of American independence."

Another instance. In 1780 by their majority in the Assembly, the Pennsylvania-Germans abolished slavery, determined to do their part in securing for the future political and religious freedom.

"And that bold-hearted yeomanry, honest and true,
"Who, haters of fraud, give to labor its due;
"Whose fathers of old sang in concert with thine
"On the banks of Swatara, the songs of the Rhine,—
"The German-born pilgrims, who first dared to brave
"The scorn of the proud in the cause of the slave."*

But further citation is unnecessary. A people that has given us as efficient an Indian interpreter and pacifier as Conrad Weiser; as able a linguist as Peter Miller; as learned a printer as Christopher Saur; as efficient an organizer and pastor as Muhlenberg, with his three talented sons, Frederick, the first Speaker of the National House of Representatives; Peter, a major-general in the American Revolution; and Gotthilf, the preacher and naturalist; that gave us the inventive genius, Rittenhouse, and Michael Hillegass, the first treasurer of the United States, who replenished the coffers of the ebbing treasury from his private purse; that called forth the inimitable Pennsylvania-German poet, Harbaugh, and filled Pennsylvania's gubernatorial chair with a number of able men;—such a people needs no defense.

But we have said enough. This is not intended as a complete defense of that often unappreciated and misunderstood factor of Pennsylvania's citizenship. We have referred to some of its good qualities, in order to show its character and mettle. A

*Whittier—"Lines Written on Reading the Message of Gov. Ritner of Pa., 1836."

great deal more might be said in its favor. They were brave pioneers, and too much credit can not be given them, when we consider the strenuous times in which they lived, the enemies and untoward circumstances they had to face, and the patience and determination they exhibited in overcoming the difficulties that confronted them on every side.

"Somehow—no one can explain it—to suffer at the bidding of military necessity adds honor to the pang; while they who are the helpless victims of spite and greed seem to be smirched with the baseness of their foes and to appeal in vain to the sympathies of history."* Thus the Acadians versus the Palatines.

*Cobb.

CHAPTER II

STATUS OF CHURCH AFFAIRS IN THE 18th CENTURY

THOUGH our object is to trace the history of Lebanon Classis in the 19th century—strictly from 1820 to 1920—it may be well to look back a little farther and note some beginnings in previous years.

The Reformed Church dates from Reformation times. The name at first had reference to ridding the Church of errors in doctrine and abuses in practice, which had found a lodgment during the Middle Ages. When speaking of the Reformed Church to some people, they innocently (and ignorantly) inquire “Reformed what?” The above is the answer to this question.

The early reformers frequently used the term “evangelical,” when referring to their religious strivings, because they were trying to get back to pure Gospel principles. They never adopted the name of an individual leader, as some other churches did.

In Luther’s day the term “Reformed” came to be applied chiefly to those who differed from him in his view of the Eucharist.

On the continent of Europe the Reformed Church developed into two main branches, the German and the Dutch. The latter was first planted in this country in 1628, in New York city, then known as New Amsterdam.

The German branch of the Reformed Church entered the New World later. There are three names connected with its beginnings here. The first is that of Rev. Samuel Guldin, a Reformed preacher in Pennsylvania for about thirty-five years, from 1710 on. Owing to circumstances over which he had no control he organized no churches, preaching in the open air and in barns. Nevertheless, this Swiss pioneer did good work in paving the way for his successors. This is frequently the case; one sows, another reaps.

The second name is that of John Frederick Hager (Haeager, Heger) who accompanied the Palatines to New York in 1710, and ministered to them at East and West Camps, N. Y.

The third name is that of Henry Hoeger, who is said to have organized the first Reformed church in America at Germania Fort, Va., on the Rapidan, in 1714.

Of these three pioneers we do not know which one takes precedence in point of time, as information concerning them is very meager.

John Philip Boehm may be regarded as the founder of the Reformed Church in Pennsylvania. He was a German school-master and we find him preaching at Falkner Swamp, Skippack, and Whitemarsh, Montgomery Co., in 1720. Soon others followed, but for many years ministers were very scarce. The churches were scattered, few and far between, so that one pastor had to serve many congregations, sometimes covering a territory now comprising several counties. Services necessarily were held at long intervals. This state of affairs is well set forth in a Synodical report of a committee, appointed in 1817 to institute an inquiry or historical research concerning the origin and progress of the Synod. After mentioning by name the congregations existing in 1750 and the small number of ministers to serve them, it proceeds to say: "From this one sees that then (1750) there were altogether forty-six congregations which Rev. Schlatter visited and grouped into sixteen preaching stations. Only twelve congregations were served by five regularly called preachers. The remaining thirty-two congregations had no regular pastors, but they were visited by a minister once or twice a year. This was the state of the German Reformed Church in this country in the year 1750.

"This short description of the condition of the German Reformed Church in her early days in this western land suggests to us for our contemplation various important matters. We can imagine the mournful condition of our Church at that time.

Here were only five regularly called pastors and forty-six congregations, and, besides, these were far apart from each other, in the Provinces of New Jersey, Pennsylvania, Maryland, and Virginia. Truly the prophet says (Amos 8:11): 'The wretched and the poor hunger and thirst, but not for bread and water, but to hear the word of the Lord, so that they wander to and fro, from sea to sea, from the north to the east, and seek the word of the Lord and barely find it.' "

This state of affairs continued for some years. The name of the Church underwent changes, but she still suffered from a lack of servants. They were "like angels' visits, few and far between."

In the *Synodal-Ordnung*, the name of the Church is given as "The German Reformed Church in the United States of America."*

In 1869 the word "German" was dropped, so that the official title now is "The Reformed Church in the United States." Likewise, the Dutch Reformed have dropped their national adjective "Dutch," and are now known as "The Reformed Church in America."

After writing the above, the compiler came across a short sketch of our denominational history and principles, which he deems not out of place to insert here. Though a few facts that he has referred to may be repeated, yet no harm will result from this.

This sketch is from the pen of the Rev. C. E. Schaeffer, D.D., who is on the editorial staff of the Reformed Church Messenger, in which paper it appeared July 3, 1919. It gives a sort of a bird's-eye view of our history as a church, and will be of service to those of our Church not so well acquainted with her history, as well as to others not of this fold. It appears here with the consent of its author and the thanks of the compiler of this work.

*"Die Reformirte Hochdeutsche Kirche in den Vereinigten Staaten von Amerika"—Hochdeutsche (German) to distinguish her from her sister, the Niederdeutsche or Dutch Church.

OUR DENOMINATIONAL HISTORY AND PRINCIPLES. Ps. 44:1-8.

By the Rev. C. E. Schaeffer, D.D.

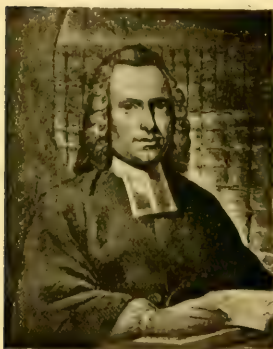
1. *Our History*—The Reformed Church in the United States is an old, historic Church. We have a history both in Europe and in America. Our historical origin goes back to the period of the Reformation in Europe. Zwingli, of Switzerland, preached the doctrines of the Reformation as early as 1516, and is generally regarded as the founder of the Reformed Church. The Reformation movement spread in Europe with great rapidity. Some of the countries adopted the Reformed type and others the Lutheran type of the Reformation. In each of these countries the Reformation movement was affected by the government, the customs, and other conditions prevailing. It gained its greatest strength in Germany, Holland, France and Switzerland.

If Zwingli is regarded as the founder of the Reformed Church, John Calvin, of Geneva, may be regarded as its foremost theologian. Its standard of faith was set forth in the Heidelberg Catechism, which was produced by two young theologians, Ursinus and Olevianus, under the direction of Elector Frederick III, who came to the throne of the Palatinate in 1559. The Reformation rapidly spread into other lands of Europe. In France the Reformed people were called Huguenots. At the time of Calvin's death there were in France two thousand congregations and preaching places. There the Church suffered great persecution. In Holland the Reformed Church grew very rapidly because under the protecting care of the son of William, Prince of Orange, Holland became a refuge for the persecuted and oppressed Protestants, and Holland has remained one of the most thoroughly Reformed countries in Europe.

In Scotland the Reformed Church was early introduced, but later on took the name of Presbyterian. In England the Episcopalian form of government was retained and the Church was known as the Church of England.

Various attempts to establish the Reformed Church in America

were made by the Huguenots and the Dutch. As early as 1555 a colony was planted on an island in the Bay of Rio de Janeiro. Another attempt was made in 1562 near Beaufort, S. C.; still another in Brazil in 1637. It was, however, not until 1628 that the first regular Reformed Church was organized in America. This was in New Amsterdam, now known as New York. The first Protestant Church in America was a Reformed Church under the Dutch. Many immigrants from the old country came to America and settled in New York, Pennsylvania, Virginia and the Carolinas. School masters and ministers came among them. The first German Reformed minister in Pennsylvania was Rev. Samuel Guldin, who arrived in 1710. He preached in barns, in



Rev. Michael Schlatter

the open air, administered the sacraments in private homes, but organized no Churches. For 35 years he performed a work of preparation for a definite organization of the Church. The first German Reformed Church to be organized in America was founded by John Henry Haeger in 1714, at Germania Fort, on the Rapidan in Virginia. The first Reformed Churches founded in Pennsylvania were at Falkner Swamp, Skippack,

and White Marsh, and were served by John Philip Boehm. Shortly thereafter congregations at Conestoga, Tulpehocken, Philadelphia, Oley, Allentown, and Lancaster were organized. In 1746 Rev. Michael Schlatter came from the Church of Holland to America to organize the scattered congregations into a Coetus. This was organized on September 29th, 1747, and consisted of four ministers and twelve congregations. This body was under the jurisdiction of the Reformed Church of Holland and scattered congregations received aid from the mother Church in Holland. In 1793 the Coetus declared itself independent from the Holland Church

and passed into what is known as the Synod of the Reformed Church in the United States. The first meeting of this Synod was held in Lancaster April 27, 1793. The Classes were organized in 1820. The first Theological Seminary was opened at Carlisle in 1825 with one professor. In 1863 the General Synod was organized at Pittsburgh, Pa., and from that time on a new epoch in the history of the Reformed Church in the United States is to be dated. In 1869 the word "German" was dropped from the title and the denomination has been officially known as "The Reformed Church in the United States." The Board of Home Missions was organized in 1826; the Board of Foreign Missions in 1878. Other agencies and institutions were established from time to time until today we have 1,279 ministers, 1,785 congregations, 330,155 members, 295,608 Sunday School scholars; last year raised \$749,232 for benevolence, and \$2,503,667 for congregational purposes. Our territory is confined not simply to the United States. We have also congregations in Canada, in Japan and China, and have become a great and mighty factor in the Protestantism of the world.

II. Our Principles—What does the Reformed Church stand for? What are its distinctive characteristics? What is its place in American Protestantism and its mission to the world? It has frequently been called "The Church of the Word." It emphasizes the Bible as the inspired word of God and believes it to be the power of God unto salvation to every one that believeth. It places more emphasis upon the preaching of the Word than it does upon ecclesiastical rites and ceremonies, although it emphasizes the spiritual value of the sacraments and regards them as means of grace in the development of the Christian life. It stands four-square for the belief that Jesus Christ is the Son of God and the Saviour of the world. It at the same time believes that salvation is wrought by Christ not in any mechanical or magical manner, but only by the infusion of His life and spirit into the lives of His people. It believes, moreover, that the Church

is the body of Christ and that it is in the world to do the work of Christ among men. It lays peculiar emphasis upon the value of educational religion, thoroughly believing in the training of young people in the fundamental doctrines of our religion. It dedicates its children in infancy by the rite of baptism to God and seeks to surround these children with holy influences in the home, in the Sunday School, and in the catechetical class, receiving them by the rite of confirmation into full fellowship of the Church. Its standard of faith and doctrine is the Heidelberg Catechism. All of its young people are taught this little book and are urged to live up to its precepts and teachings. It believes in a vital expression of the religious life. It stands for a sane and sound evangelism and for the application of Christian principles in all the walks of life. It puts Jesus Christ at the center of all its life and teaching. It is democratic in government and its message and methods fit well into this present new era of the world's history. Its interpretation of life, of political government, of industrial relationships, of brotherhood, and democracy, its liberality of spirit, its hospitality to new ideas, its readiness to co-operate with the other denominations in every good word and work, peculiarly qualify the Reformed Church in the United States to make a large and distinctive contribution to American Protestantism.

We are sometimes reminded that our name is somewhat unfortunate. Those who have no knowledge of Church history ask the question, "Reformed what?" or associate the name with some form of rescue work. But those of us who know the stream of Church history and who have familiarized ourselves with the stress and strain of those years during which the Reformed Church was born in Europe, and for what the Reformed movement has stood during all these centuries, have a just pride in the name and the Church of our Father. We are not as large numerically nor as strong financially as some other denomina-

tions that came to America at a later date, but, like as among the nations little Holland, little Switzerland, little Serbia, little Belgium have played their part in the world's history and must be given the right of self-expression, so the Reformed Church, comparatively small, has a mission to perform and a service to render in bringing the Kingdom of God upon the earth.

In the early days many obstacles had to be overcome. The people were as a rule poor. Life was a hard struggle. Sabbath observance was lax, as is very apt to be the case in primitive settlements.

Referring to the labors of Father Philip Mayer in Schuylkill county, 1809-1857, the following is recorded: "Then that region of country was yet a wilderness—a rough and uncultivated region. The country was infested with wild beasts, and the numerous streams were without bridges. These streams had to be forded at all seasons. During the winter the ice had to be broken, and frequently his life was endangered in crossing the swollen streams. Wet, cold, and shivering, he often had to enter the church, where there was neither stove nor fire. Sometimes he heard the screams of wild beasts prowling along his pathway and seeking his life. Those were trying times, and required brave hearts in the men who were to go about these wild districts, preaching to the rude and uncultivated settlers 'the mysteries of the kingdom of heaven.' " *

Poverty (often extreme) added to their hardships. Miller, in his "Early History of the Reformed Church," gives this instance. "In 1744 a minister remained over night with a family in York county. There were no beds or bedsteads in the log cabin. It is stated that all slept in one room—the parents in one corner, several children in another, and the minister in a third, and all upon straw." Also this:

*"The Fathers of the Reformed Church," Vol. IV. Heisler.

"In 1739 Rev. John Philip Boehm reported there was no parsonage nor a house for the school-master among the Reformed people." And this:

"In 1753 the schoolmaster at Cocalico, near Lititz, stated that he lived during the winter on bread and water."

In Rev. John Philip Boehm's report to the Classis of Amsterdam, dated March 26, 1740, there is contained a list of pledges "which each High German Reformed congregation here in Pennsylvania pledged itself to contribute unfailingly to the annual salary of a minister" sent by the Synods of Holland. The list is as follows:

Falckner Schwam, 10 lbs. of Pa. currency and 20 bushels of oats; Schip Bach (Skippack), 10 lbs., 20 bush.; Oly, 10 lbs., 20 bush.; Maxidani, 4 lbs.; Gaguschi, nothing; Dolpihocken, 15 lbs., 50 bush.; Schwatare, 5 lbs., 10 bush.; Quitebehele, united with Dolpihocken; Canastocka* (Conestoga) called Cocalico, 6 lbs., 20 bush.; Hill Church,** 8 lbs., 25 bush.; Lancaster, 15 lbs.; Philadelphia, 10 lbs.; Germandon and Weitmarge,† 10 lbs.; New Goschenhoppen, 10 lbs.; Great Swamp, 5 lbs.; Saconkrik,‡ 5 lbs.

These facts show that life in those days was different from now. It was a struggle of no ordinary kind. Pennsylvania was a missionary field, and its missionaries were paid in part by the home land (Holland). But it is to be assumed that the congregations would add to the ministers' salary what they could. The amounts they contributed would seem to be what they were able to do. Their earnest desire to have the bread of life broken to them would induce them to do what they could.

The salaries of ministers sent by Holland was 450 guilders or about \$170. The pounds contributed by the congregations to the ministers' salary were Pennsylvania pounds not sterling. The former was about half the latter. Complaints were sometimes made, but there were no strikes. The work went on. Hol-

*In Lane. Co. **Lane. Co. †Whitemarsh. ‡Saucun Creek.

land is said to have contributed about \$26,000 to the support of Pennsylvania churches.

But all the dangers were not material. Rationalism cropped out here and there, an importation from Europe, brought by immigrant clergymen, a good many of whom are styled "vagabond preachers" by orthodox writers.

Those religious bodies outside the Lutheran and Reformed churches, who were known as church-people (Kercheleut), seemed to find a favorable soil in Pennsylvania. Frequently fanaticism flourished among them. The most prominent of the "sects" were the Mennonites, the Brethren, commonly known as Dunkers, the Seventh-Day Baptists (Beissel's followers, Ephrata Brethren, or Gemeinschaft der Einsamen), and Schwenkfelders. Besides these, there were many minor organizations, each claiming to be traveling the only true way and zealously striving to make proselytes of the adherents of other churches.

The Moravians also proved to be a disturbing element. Count Zinzendorf's unionistic efforts were well meant, no doubt, but they were marked by many irregular and illegal proceedings. It seems the time was not ripe for "The Congregation of God in the Spirit."* In 1742 one-half of the Moravian brethren at Bethlehem went forth as missionaries, two by two, and visited other parts of Pennsylvania. The other half remained at home and supported the missionaries.

The Moravians were involved in the church strife at Tulpehocken. According to the Hill Church rules of 1744, the pastors were forbidden even to associate (have the slightest external fellowship) with them.

George Whitefield, the great revivalist, and others of like persuasion caused quite an agitation in religious circles, stirring up many dry bones. Sometimes he preached sixteen times a week

*This was the name given to the spiritual union composed of members of different churches. This spiritual union was not designed to dispense with loyalty to one's own denomination.

and had audiences numbering up to eight thousand. In such movements, all are not affected the same way. Those of an emotional temperament with no control of it are apt to be carried away by their feelings, and oftentimes exhibit fanatical tendencies. Instead of being guided solely by their feelings, our ancestors linked together religion and education. Wherever a congregation was established, a school was started nearby, if at all possible. It was under the supervision of the pastor, and the teacher was the church organist and chorister, and sometimes, when a pastor was lacking, he read a sermon and prayers at public services.

In early settlements there is apt to exist an indifference to religion, and consequently a low state of morals results. This, of course, the Church had to contend with.

This indifference was so prevalent at times, that it attracted attention. Rev. A. G. Spangenberg writes from personal observation:

"Many thousands of these people care so little about religion, that it has become proverbial to say of a man who does not concern himself about God and His Word, 'He has the Pennsylvania religion.'" This saying has continued to the present day. Many a time has the writer heard it remarked of one who made no profession and held to no church, "Er ist Pennsylvanisch."

Thus we see that the state of affairs, in regard to the Church in the 18th century, was one of struggle and hardship. But the hard work, devotion, and fidelity of the pastors, under the guardianship of the Dutch Church and the fostering care of her Divine Head, weathered the storm and brought the ship into a safe harbor.

CHAPTER III

OLD TIME CUSTOMS AND SERVICES

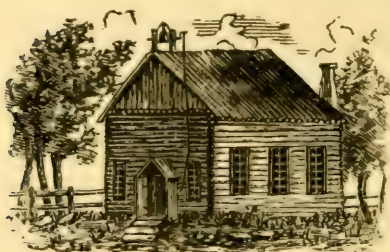
OUR ancestors were a church-going people. But their conditions, limitations, and mode of life were in many respects different from those existing now. They did not enjoy the advantages, opportunities, and conveniences which we at the present time enjoy. Life was simpler and sterner one hundred years ago. Many difficulties had to be faced and many evils combatted, of which we now experience little.

The climate seems to have been severer. This was, no doubt, due to the large extent of forest areas and untilled soil. Snow fell in abundance and accumulated in vast masses. Roads were few and poor, rendering travel difficult. Wild beasts were numerous throughout the extensive forests, frequently making destructive forays into the cultivated areas. Likewise the Indians were frequently on the war-path, or bent on seeking private revenge.

Church services were not as frequent as now, owing to the large number of congregations served by one pastor and to their distance apart from each other. Going five and ten miles to church was not an uncommon thing. They often went in companies, especially when on foot. They took along firearms as a defense against the wild beasts and the red men of the forest. If they arrived at the sanctuary before the pastor, they sometimes built a log fire outside and warmed themselves until the time of service, meanwhile engaging in friendly intercourse with each other. Such intercourse was greatly enjoyed, for opportunities of social intercourse were not as frequent as now. Before services began armed sentinels were stationed to guard against a surprise by the Indians.

Dr. Wm. Hendel, Sr., was pastor at Tulpehocken 1769-'82. He also preached occasionally at David's Church in Lykens Val-

ley. To and fro he was accompanied by armed men to ensure his safety. While preaching at David's Church the armed men stood guard at the door.



First Reformed, Reading

At first there was no attempt at architectural style. The conditions and needs of the early settlers determined the styles. Much of the work of erection was done by the parishioners themselves.

Often lotteries were made use of to provide funds for erecting churches. This was a mode of raising revenue sanctioned by the State and was in good repute. Later generations have condemned this method of raising money, and at present no one would think of building a house of God by such means.

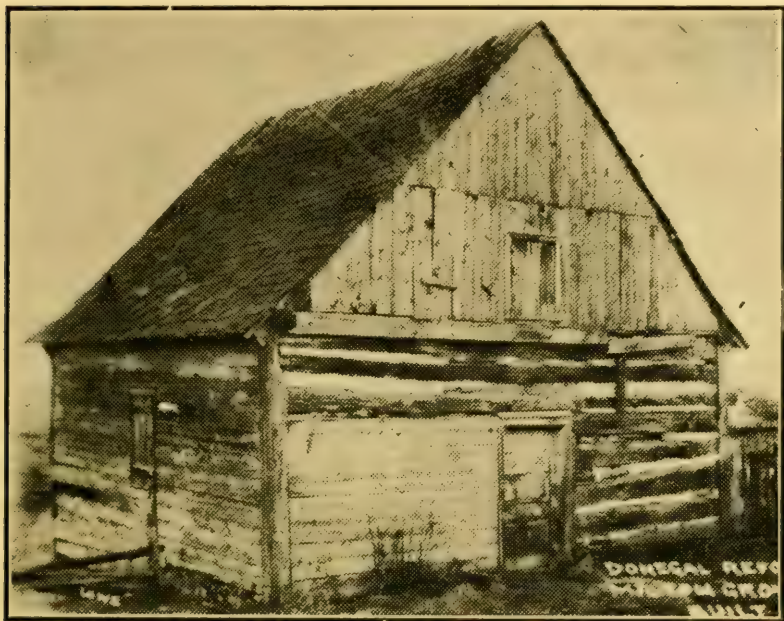
The oldest churches were without steeple or tower. But the first ones thus furnished had a cock on the top, as a weather-vane. This custom was introduced from Holland, under whose fostering care the Reformed Church was in her earlier years. Originally, no doubt, the cock was chosen as a herald. As he



First Reformed, Philadelphia

proclaims the coming of the dawn, so the Church of Christ announces the coming of a brighter day. Some wish to refer him to Peter's cock, as a warning to the church—"let him that standeth take heed lest he fall."

Some churches had a fish in place of a cock. Also a brass



Donegal Log Church

or copper globe. This represented the world, whose dominions are the Lord's. But why put a fish on the top of the steeple, entirely out of its native element? An early Christian legend prettily explains this. The Church in her years had a motto reading in Greek as follows: Jesus Christos theou 'uios soter—Jesus Christ, the Son of God, the Savior. The initial letters of the words of the Greek motto form the word *ichthus*—a fish. Hence the fish became the symbol of the Savior, and the Church saw fit to put it on high, where it could be seen by every one.

"And I, if I be lifted up from the earth, will draw all men into me." Thus the symbolical fish proclaims the Savior to men.

At the laying of the corner-stone and when the Church was dedicated, large crowds assembled. But often the occasion was marred by the traffic of hucksters and the sale of intoxicating liquors; in fact, sometimes by dispensing free potions. The moderate use of liquor was not condemned in that day, but then, as now, it often led to excess. This was another practice which we moderns cannot justify.

[Some may think that reference to such unjustifiable customs might have been omitted in a work of this kind. But our forefathers had their weaknesses and failings, just as we have. They were human, as we are. And in writing this history, we are under obligations to state facts, unsavory though they be. We wish to see things as they were, not as we desire they should have been.]

The interior arrangement of the church was at first very simple. Mere seats without backs accommodated the eager hearers. In time these made way for regular pews, high-backed and with a door on hinges at the entrance. The short pews at the side of the pulpit were reserved for the elders and deacons. These would be in sight of the whole congregation, who had a right to look up to them as upright examples of the Christian life, while the deacons themselves would keep in view the minister and see to it that he in his sermons would entertain no unorthodox views.

Many churches had galleries on two sides and at the end opposite the pulpit. This was styled "Die Bordkerch" in the dialect of the day. The earliest churches could not afford an organ, but when it made its appearance, it was placed as a rule in the end gallery.

The organ was very much appreciated, and as soon as it was possible one was installed. It was regarded almost as a necessity.

German hymns and the organ were peculiarly adapted to each other. No one would think of German chorals without an organ.

Of course, the early organs were not as elaborate and expensive as now. And yet \$300 was quite a sum at the beginning of the last century. Rev. Wm. J. Lowe tells us that "Maytown's (Lancaster Co.) organ was dedicated on Christmas, 1808. It was the first in Lancaster County. It was built by a skilled itinerant mechanic from Europe. He received twelve dollars per month and board. The total cost was \$293. It was a master-piece and in use many years."

The stove was not found in the early churches. Coal was not in use, and, though wood was abundant, yet it was considered inconvenient and out of place to build a fire within the House of God. Was the fervor of the early worshipers so much greater than ours, that they could dispense with outward heat? As said before, a log fire was sometimes kindled outside the building, where the early comer might banish a chill. It is difficult for us, accustomed to so many comforts, to conceive how the "old folks" could endure such deprivations, without suffering or murmuring. Surely they must have been a hardy race!

In Dubbs's "History of the Reformed Church in the U. S." is given the following: "When Dubbs (the author's father) had been three years under Herman's tuition, the latter sent him one cold Sunday morning in winter to preach his first sermon in the Church at Limerick. The Church had just received from Squire Brook the gift of a stove, an article which was almost unknown in the churches of those days, and which in some localities was regarded as a new and dangerous innovation. The good people of Limerick offered no objection to having the stove in their Church, though they may have regarded it as a piece of useless luxury, but in this instance it was a source of very little comfort. The stove, unfortunately, had no pipe, as it was difficult to get one sufficiently long to meet the wants of the case.

Things were suffered to remain in this condition for a considerable time. Fire was made in the stove before every service and the smoke permitted to take care of itself. Of course, the Church was so full of smoke that the people could hardly see the preacher. There he preached his first sermon amid the coughing and sneezing of the people. 'And between nervousness and smoke,' he says, 'I almost feared I would choke to death.' The people, however, were accustomed to the affliction and assured him that he had no occasion to be discouraged with his first sermon."

The singing was congregational. Every body joined in the hymn, the pastor often leading. It was characterized by earnestness and devotion, if not by strict adherence to note. The schoolmaster played the organ and served as chorister.

The entire hymn was read in an impressive way. The pastor wished to draw attention to the great truths stated in the hymns and to pray the prayers contained therein. To shorten the service did not count for as much as it does nowadays. After the hymn was solemnly read, it was lined, i. e., read line by line or by couplets, in order to enable those to sing who had no hymn-books, which were not as common then as now. This lining of hymns spoiled the music and cut up the tune into disconnected strains; but to have more persons join in singing was regarded as a gain which more than made up for the loss in the music.

A custom prevalent in early churches was that of preaching a thanksgiving sermon, after the communion was celebrated. We have thanksgiving sermons now on Thanksgiving Day and occasionally on other occasions. We recognize the propriety of giving thanks on such an occasion, and we give expression to it in prayers before and after communion. But who ever heard of a thanksgiving sermon after communion?

The sexes as a rule occupied different sections of the church. Instead of separating at the door, families now sit together. This we regard as an improvement on the "good old way."

The people worshiped not only on Sunday, but they were strict observers of religious holidays, such as Christmas, Good Friday, Easter, Ascension Day, and Whitsuntide. Divine services were held. Many persons would do no manual labor, not even sew on these days. They did not think of celebrating them by visiting, excursions, games, and other forms of amusement and entertainment. Some of these holidays had doubles, as it were, Second Christmas, Easter Monday, and Whitmonday being observed more or less by abstaining from work and going to a near city or town.

The Prayer-book calls our attention to another custom of our ancestors, one which has almost become extinct. This book contained prayers for all occasions, regular and special, public and private. Sometimes selections of Scripture and hymns were added, so as to make the book a manual of private and home devotion. Often a pious church member, while sitting in his pew awaiting the opening of the services would lift up his heart in communion with his Maker by reading a prayer or two. How much better this habit than gazing around to see who is present and how they are dressed.

The pulpit at first was nothing more than a simple stand on a raised platform, and made of plain boards. In front of the pulpit was a table, on which were placed the sacred elements at time of communion.

Some of the early ministers wore gowns while officiating. But the practice was not common, and has since that day decreased, rather than increased.

The simple stand as a pulpit gradually was replaced by what is known now as the wine-glass pulpit, with sounding-board above and winding stairs below. This arrangement was rather inconvenient for those in the fore part of the church, as they had to throw their heads back to look the preacher in the face. The elevation of the minister so far above his audience also seemed

to increase the distance between the pastor and his flock. We at the present day believe rather in lessening the distance, and hence the wine-glass pulpit has seen its day.

Church bells were introduced as soon as the limited means



Wine-Glass Pulpit

of the early worshipers allowed. They had bells in the old country, and in their new home they dispensed with them no longer than was necessary. They were used a great deal more than at present. They were rung at times of imminent danger, to announce the noon meal—watches were then not as common as now—, and to call together the worshipers to the house of God. A Saturday evening bell would inform church members

that services would be held on Sunday morning, while an early Sunday morning bell would announce afternoon services. Besides, there was an extra ringing of the bell an hour before services, to remind the people that it was time to "get ready for church." The tolling of the church bell announced a death, the number of strokes telling the age of the deceased, or that a funeral procession was on its way to the church or cemetery.

The bier, either for convenience or for want of room, was often placed in the vestibule of the church. It seemed to be a reminder of mortality to all those passing it. It was rather a gruesome sight to young people.

In early times the sermon was preached in German. As we shall see further on, the introduction of the English language gave rise to difficulties, yea, in some cases, to bitter strife. Solemn warning, earnest appeal, inspiring oratory and convincing argument issued from the pulpit. The discourses were longer than they are now, a sermon being seldom less than an hour in length and sometimes two.

In early days the preacher was a prominent person in the community. He was likely to be the best, sometimes the only well-educated man for miles around. The people looked up to him not only in religious affairs, but also in temporal matters. "The new times, with their general diffusion of knowledge, which has robbed the preacher and the Sunday service of the function of principal intellectual leadership; and the many new inventions, as of steam, and electricity, and the automobile, which have changed altogether man's conception of a neighborhood, have created conditions for which there is no solution in the detailed arguments of the church fathers."*

Another prominent character in early communities was the schoolmaster, who taught the children in the parochial school connected with the church. He was also the organist of the congregation, and in case of absence or sickness, he served the

*"Old Salem" (Lebanon).

congregation by reading them a sermon. Some served congregations for years in this capacity, when a minister was not available, thus acting the part of a pastor.

When long, enclosed pews were in use, the offering was gathered with velvet or silk bags, attached to long poles. At first these bags had tiny bells attached to them. Hence the term "Klingelsäcklin" in Pennsylvania-German—jingling bags, to translate literally. It required some skill for the deacons to handle these "jingling bags," so as not to thrust the rear end of the pole into the chandelier or the wig or bonnet of some fellow church member.

Another custom, which now seems strange to us, was, we are told, that of awakening sleepers by an official touching them on the nose with a bit of rabbit fur fastened to the tip of a long rod. This practice has been dropped, but the habit which gave rise to it still prevails.

Lighting the church, of course, kept pace with the progress in lighting the home. This passed through various stages, from the torch, various oils and candles, to kerosene, gas, and electricity.

"Praying in the hat" is another custom no longer prevalent. It was expressive of deep, heartfelt devotion. The worshiper coming into his pew remained standing a few moments, bowed his head, placed his hat before his face, and lifted up his heart in silent prayer to the throne of grace. Placing the hat before the face was indicative of shutting out the world, while the worshiper wished to be alone with his Maker.

Funerals in olden time, when means of social intercourse were few, were occasions not only for honoring the dead, but also for bringing together the living. Great gatherings often resulted. The corpse was taken into the church, and after the services the funeral procession proceeded to the place of burial, while the tolling of the bell was proclaiming the solemn act. While in

church the male relatives of the deceased kept their hats on their heads. In what this custom originated we do not know. It is now nearly extinct.

After returning to the home after interment, a substantial meal was provided not only for kinsmen, but for neighbors and friends, many of whom came a number of miles and needed refreshment before returning home. Entertaining these guests frequently occupied half a day.

This "feasting" is frequently denounced at the present day, and there is no doubt that the custom has been abused. But when it originated, it was based on kindness and necessity.

Now we have referred to a few old customs connected with the worship of God, showing that our ancestors, though living a different life in many respects and subjected to many deprivations and limitations, yet worshiped the same God. Do we, having convenient access to our fine stone or marble churches, built in fine style, with cushioned pews, electric lights, half-hour sermons, comfortable temperature, and absence of all danger—do we, while enjoying all these privileges, think of our forefathers residing at a distance from their plain, log church with hard benches, dim lights, hour-and-a-half discourse, chilly temperature, and danger lurking nearby? Do we think of this contrast with everything in our favor? And if our minds revert to it, are we thankful that our lot is cast in such pleasant places?

We cannot but append the inimitable poem by Dr. Henry Harbaugh referring to our topic. We call it inimitable—that cannot be imitated—and yet we add a translation for the sake of some readers who have no knowledge of Pennsylvania-German. Of course, in a translation much of the beauty, pathos and force of the original are lost.

DER KERCHEGANG IN ALTER ZEIT

Es dhut eem gans vun Herze leed,
 Wann m'r an's Alte denkt;
 Nau geht fascht alles iwerzweg,
 In Land un Stadt, in Haus un Kerch—
 M'r fiehlt sich recht gekrenkt.

Denk juscht emol an's Kerche-Geh'!
 Wie war's in alter Zeit?
 Darch Hitz un Kelt', darch Staab un Schnee,
 Is Alles gange, Gross un Klee',
 Bei reich' un arme Leit.

M'r is net jehtig nei' gerennt,
 Gekleppert mit de Schuh;
 Schee' is m'r gange, sacht un bleed,
 Im Shtuhl sich leis in Hut gebet,—
 Sell wert nau net gedhu!

In's Lied hot Alles ei'gestimmt—
 Sell Singe war en Freed!
 Nau dhut fascht Niemand's Maul meh uf—
 Zum Singe gehn die Bordkerch nuf
 Paar Buwe un Paar Mäd!

Mit Demuth hot m'r zugehorcht
 Was ah der Parre sagt;
 Nau sitzt m'r shtolz wie Dschurymann,
 Gukt, wie der Mann doch schwetze kann!
 Un wie er sich betragt!

Die alte Wohrhet hot m'r g'liebt,
 Un selwer angewennt;
 Nau denkt m'r, als m'r schläfrig sitzt;
 Wie doch der Mann die Sinder schwitzt!
 Er gebt's 'ne juschtement!

Un wann m'r in der Sity wohnt,
 Schliesst m'r sich an kee' Ort:
 Wo juscht 'n grosser Schwetzer brillt,
 Do werd gewiss die Kerch gefillt,
 Un unser eens is dort!

Was Hutlerei! was Hutlerei!
 Die Leit hen leichte Kepp;
 'S is alles leer—kee' Saft, kee' Salz,
 'N Brote' ohne G'schmack un Schmalz,
 'N schlappiges Geschlepp!

CHURCH-GOING IN OLDEN TIME

Indeed, it makes one sick at heart
To think of olden time;
Now everything is upside down
In home and church, in country, town,—
It makes one grieve and pine.

Just think of church attendance then!
How was 't in olden time?
In heat and cold, through dust and snow,
Both large and small to church did go,
The rich and poor in line.

One did not rush in hastily
And shuffled with his shoes;
But we went quietly and slow,
And in the hat a prayer did go,
But that we no more choose.

The hymn was sung by every one,
That singing was a joy;
Now with closed mouth their praise they bring—
There mount the gallery to sing,
A few young girls and boys.

With humble heart we listened well
To what the preacher said;
Now sit we proud like jury-men,—
See, how the man can talk and plan!
And how he holds his head!

The truth of old we loved to hear,
And to one's self applied;
Now think we, as we sleepy sit,
How he does make the sinners sweat,
And soundly beats their hide.

And if we in the city dwell,
To join no church we care;
Wherever a great talker blows,
There will the church be filled, one knows,
And we ourselves are there.

What foolery! what foolery!
The people have light brains;
All's hollow—gone is sap and savor,
A roast without the fat and flavor!
An ill-assorted train!

CHAPTER IV

ORGANIZATION

IN the United States the Reformed Church was at first established at various points, widely apart. Pennsylvania was the principal habitat. Each congregation was independent of the rest. There was no organization binding together the various independent congregations. Each was a law unto itself.

In 1720 John Philip Boehm, a German schoolmaster, came. He served as Reader* and Pastor for eight years. In 1728 the consistories of the Reformed congregations at Falkner Swamp, Skippack, and Whitemarsh, in Montgomery County, joined in sending a letter to the Classis of Amsterdam, portraying their needy condition and asking for aid, both in money and men, and for the ordination of him who had served as their Reader for five, and their Pastor for three years. This letter and others that followed brought it about that the Reformed of Pennsylvania were sheltered under the wings of the Church of Holland, which acted the part of a foster-mother. Pennsylvania was made a mission field.

In 1740 there were twenty-six Reformed congregations in Pennsylvania.

In 1747 the Coetus† was organized by Rev. Michael Schlatter, who had been sent over as Superintendent of Missions in Pennsylvania by the Church of Holland.

At the first meeting of the Coetus "four ministers (Schlatter, Boehm, Weiss, and Rieger), and twenty-seven elders met in the old meeting-house in Philadelphia."‡

*In the early days, when ministers were few and far between, the congregation often selected pious, intelligent laymen to minister to them in spiritual affairs. The schoolmaster was frequently chosen. He read sermons (not his own) and prayers, but did not administer the sacraments. Such a person was termed a Reader.

†The term "Coetus" (pro, sectus) is from the Latin *Co*, together, and *eo, itus*, to go, and hence means a coming together, a meeting. Its use is ecclesiastical. A coetus is an advising body; a synod has authority vested in itself.

‡"Life and Letters of Rev. John Philip Boehm," p. 135.

Now the Reformed Church of Pennsylvania, was under the care of the Church of Holland, to whom every year they sent a copy of the minutes of the Coetus for approval.

Thus order was brought out of chaos and matters went on better. But this was not to be a permanent solution of the Pennsylvania church problem. Ere long the spirit of liberty was in the air, and the bird of freedom was preparing to make this country her abode. After America had thrown off her English yoke, the Reformed Church resolved to manage her own affairs. As in the political sphere the restriction and denial of rights led to independence, so in the ecclesiastical world a curtailment of privileges fostered the spirit of home rule. The church, permeated by this spirit of liberty, severed her connection with Holland. The latter expected the proceedings of the Coetus to be sent to her written in her own tongue (Dutch), which could not readily be done. Besides, the church in Pennsylvania could not ordain, nor found a school for educating ministers. Holland regarded these as rights belonging to her.

In 1791 the Coetus passed the following: "Resolved, That the Coetus has the right at all times to examine and ordain those who offer themselves as candidates for the ministry, without asking or waiting for permission to do so from the Fathers in Holland."

The next year (1792) the Coetus ordered the preparation of a constitution (*Synodal-Ordnung*), and in 1793 it became the Synod of the German Reformed Church in the U. S.*

Thus, if Boehm is termed the founder of the Reformed Church in Pennsylvania, Schlatter may rightly be termed the organizer.

Seventy-three years after the organization of the Coetus and twenty-seven after the formation of the Synod, comes the division of the Synod into Classes.

Dr. Dubbs says: "If the Reformed Church owes its Synods to

*See note p. 28, chapter 2.

Zwingli, the Classes are derived from Calvin and the Church of France."

A Classis is an organized body of ministers and elders within a certain district. It corresponds to a presbytery in the Presbyterian Church.

As long as the Synod was small in point of numbers and its members not widely scattered, there was no need of subdivision into Classes. But when the number of ministers increased and the field occupied by them grew larger, it was found advisable to form Classes.

Prospective Classes are referred to in section 11 of the *Synodal-Ordnung*,* reported Apr. 30th, 1793, to the first Synod, which met at Lancaster. The section reads thus: (The translation from the German is the writer's.)

Section 11. "Since it is very likely that with the rapidly increasing population of the American States, there will be in time numerous *Reformed Congregations*, even in those regions where now there are none; and since it is desirable that all regular instructors (*Lehrer*) of our Church in the whole United States should be in one brotherly union; hence it is proposed that the ministers in such States, whose distance makes it difficult for them to attend Synod every year, shall form themselves into a *Classical Assembly*, which shall consist of about four or six ministers of the Synod; shall choose their officers, and in ample time, before the meeting of the Synod, shall transact the business of their congregations in the same way as is done in Synod; and then shall depute one or more of their number, according as they are few or many, to attend Synod with a copy of their proceedings."

Also the concluding article of the *Synodal-Ordnung*:

"For completer attestation, we, the undersigned preachers and elders (delegates of the congregations), obligate ourselves hereby in the most solemn manner before God, to sanction these funda-

*"Synodal Ordnung" was a set of rules for the government of Synod,—a Synodical Constitution adopted by the Synod at Lancaster, 1793.

mental rules, which have now already been considered and to which we have assented; and we promise to live and act according to the same; yet with this proviso, that when a future Synodical Assembly may deem it necessary to enact by-laws, this shall be done by a two-thirds vote.

“Done at Lancaster, Apr. 30, 1793.”

These articles show that the formation of Classes was thought of some time before it was realized. The first step is seen in the inquiry made at the meeting of Synod in New Holland, Lancaster County, in 1816, when the President of the Synod, Rev. Caspar Wack, proposed the question, “whether it would not be more convenient and better adapted to our present condition as a church, to divide the Synod into Classes, than to continue the present mode of organization?” It was resolved that this proposition be taken into mature consideration and that it be postponed until the next annual meeting.

At the next meeting of the Synod (York, 1817), it was resolved that a committee concerning the division of the Synod into Classes be appointed to take the matter into mature consideration and report the next day. This committee consisted of Revs. Caspar Wack, Thomas Pomp, Samuel Helfenstein, Sr., and Elders, General Leight and Jacob Hertzell. The next day the committee on Classical organization reported. The question was presented, “Shall the Synod receive and accept the report?” Whereupon the yeas and nays were called, and the decision was in favor.

The Synod of 1818 convened at Carlisle, Sept. 6-9. In the sixth session, on motion of Rev. Wm. Hendel, a committee was appointed to take into consideration the propriety of dividing Synod into Classes according to the methods of the Dutch Reformed Church, and present a report at the next Synod. The committee consisted of Revs. Caspar Wack, J. H. Hoffmeier, and Wm. Hendel.

This committee reported at the stated time as follows: [The report is rather a lengthy one, but for the sake of completeness, because the second part treats of the relations of Classes to Synod, and because there is valuable information in the personnel of the other Classes than Lebanon,—for these reasons we give the report complete.] “Since, because of the rapidly increasing population of the American States, numerous Reformed congregations have been formed, and it is probable that under the guidance of God, our Savior, still more will be formed; and since it is a leading article of our Evangelical Church, and always was an earnest wish of our sainted predecessors, and also is our longing desire, that all regular instructors (*Lehrer*) of our Church in the whole United States should be with one another in an inseparable union; but since our Church, through such increase, constantly spreads out more and more and thereby Synodical business increases the more, and because of the great distance many other difficulties are added—And now, in order to remedy such difficulties as much as possible, and yet to work in an inseparable union and with united powers in His vineyard, and with the assistance of Him who is the only Head of the Church on earth; therefore, at the last meeting of Synod in Carlisle, in the State of Pennsylvania, the unanimous resolution was drawn up and a committee named ‘to take into consideration the propriety of dividing Synod into Classical Assemblies, and to report thereon at the next meeting of Synod.’ In accordance with this (resolution), the said committee reports as follows:

‘I. CONCERNING CLASSICAL ASSEMBLIES

‘Article 1.—The Synod shall, in accordance with section 11 and the concluding article (see pp. 4 and 5) of the *Synodal-Ordnung*,* be divided into Classical Assemblies.

‘A Classical Assembly (*Classis*) shall consist of all preachers and their respective delegated elders in a neighboring district.

*See note p. 52.

If a Classis consists of three and not more than six ministers, it shall be entitled and obligated to be represented in the Synod by one minister and one deputy.

'But if a Classis consists of more than six and not more than twelve ministers, it shall be represented in the Synod by two ministers and two deputies. Said representatives of a Classis, ministers as well as deputies, shall be called delegates (*Abgeordnete oder Delegaten*).

'Art. 2.—If six members of a Classis, whereof three at least are ministers, have gathered at the appointed place and time (as appointed at the last regular session of Classis), they shall constitute an indicatorium,* and be fully empowered to transact business, notwithstanding the absence of the other members.

'Art. 3.—Each Classis shall meet yearly in their territory, in spring, at the time and place that it may deem most expedient, and the minister, where the meeting is to be held shall make it his duty to provide the Classis with the proceedings of the last year's regular meeting of Synod. The first session of the Classes shall be held on the Fourth Sunday after Easter, A. D. 1820. Should, however, in urgent cases, a special meeting be called, according to section 6 of the *Synodal-Ordnung*, then shall only that business be attended to which caused the special meeting (to be called).

'Art. 4.—At each regular meeting delegates to Synod shall be chosen; and it shall be determined how many copies of last year's proceedings of Synod shall be forwarded to the Classis, at a reasonable price. All benevolent contributions and collections for the maintenance and extension of Christ's Kingdom shall be paid by the delegates to the treasurer of Synod; and it shall be the duty of the Secretary to furnish the Synod, through the delegates, with a correct and complete copy of last year's proceedings of the Classis. Likewise it shall never be neglected

*No doubt this is a typographical error for "Judicatorium." In German type the error is easily made.

to hand in yearly to the Synod a geographical and statistical report of the number of congregations, those baptized, those confirmed, the number of communicants, deaths, and schools.

‘Art. 5.—The Classes shall have full power and be in duty bound to conduct all business, as far as their district goes, according to the *Synodal-Ordnung* and the resolutions of Synod, and in the same manner as is done there, and also to correspond with neighboring Classes concerning what seems most conducive to universal edification; and also to propose to Synod such measures as may appear to be of mutual advantage to the church; except that all examinations, granting of licenses and ordinations shall be conducted by Synod, or in such a way as she may from time to time order.

‘Art. 6.—Church affairs shall first be brought in a fitting manner before the Classis in whose district they have occurred, before an appeal can be made to Synod by any person or persons who feel themselves aggrieved.

‘Art. 7.—Each Classis at its next meeting shall adopt such a title or name, whereby it may be distinguished from other Classes.

‘The committee which was appointed to divide the Synod into different districts agreed to make the following division:

FIRST DISTRICT

Philadelphia, Germantown, Montgomery, a part of Chester and Bucks Counties.

Names of the Ministers

1. Samuel Helfenstein,
2. Frederick W. Van der Sloom,
3. Caspar Wack,
4. John Theobald Faber,
5. Pickland* (without a preacher),
6. Frederick Hermann, Sr.,
7. Andrew Strasb rger,
8. George Wack.

*Pickland, Chester Co.

SECOND DISTRICT

Northampton, Lehigh, and a part of Berks County.

1. Thomas Pomp,
2. Theodore L. Hoffeditz,
3. John Gobrecht,
4. Christian Becker,
5. Daniel Zeller,
6. Samuel Stähr,
7. John Zülch,
8. John Helfrich.

THIRD DISTRICT

Lancaster, Lebanon, and a part of Berks and Schuylkill Counties.

1. Henry Hoffmeier,
2. William Hiester,
3. William Hendel,
4. Henry B. Schaffner,
5. Philip Mayer,
6. Carl Hermann,
7. William Pauli,
8. Frederick Hermann, Jr.

FOURTH DISTRICT

Dauphin, Northumberland, Columbia, Union, and Center Counties.

1. Isaac Gerhardt,
2. Jacob Dieffenbach,
3. John H. Fries,
4. Martin Brunner,
5. John Felix,
6. Henry Rassmann,
7. Harrisburg (without a preacher),
8. Sielinsgroff (Selinsgrove).

FIFTH DISTRICT

Bedford, Westmoreland, Somerset, Huntingdon, Allegheny and Washington Counties.

1. Henry Gerhardt,
2. John D. Aurant,
3. D. I. H. Kiefer,
4. William Weinell,
5. Nicholas Hacke,
6. John M. Ingold,
7. Henry Koch.

SIXTH DISTRICT

The whole State of Ohio.

1. Peter Mahnenschmidt,
2. H. Sonnedecker,
3. Benjamin Faust,
4. Thomas Winters,
5. W. Dechant,
6. George Weis,

SEVENTH DISTRICT

Maryland.

1. Jonathan Helfenstein,
2. Albert Helfenstein,
3. Jacob Geiger,
4. William Runkel,
5. James R. Reily,
6. Ludwig Mayer,
7. Frederick A. Scholl,
8. John Braun,
9. William Hauck,
10. George Boger.

EIGHTH DISTRICT

York County.

1. Lebrecht L. Hinsch,
2. Carl Helfenstein,
3. John Ebach,
4. Frederick Rahauser,
5. Jacob Hoffmann,
6. John Albert,
7. George Geistweit,
8. Jacob Scholl,
9. Henry Habliston.

‘II. CONCERNING THE SYNOD.

‘Article 1.—Just as a Classis consists of the assembly of all neighboring ministers and their delegates, of a certain district, who represent their congregations, so a Synod consists of an assembly of all the delegates which represent the Classes, and shall be the highest judicatory* of our church, and shall represent in one body each congregation or church of our denomina-

*“Indicatorium” again, as before, which, no doubt, is a printer’s mistake for Judicatorium. “In” and “Ju” in German look nearly alike.

tion, and is the last resource in all affairs and appeals concerning the government, peace, and unity of the church. It shall bear the name (*Titel*) as designated in Section I of our *Synodal-Ordnung*.*

‘Art. 2.—When twelve delegates to the Synod, of which number at least one-half shall be ministers, have assembled at the time and place which was appointed by last year’s regular session, they shall constitute a Synod and be fully empowered to do business.

‘Art. 3.—It shall be incumbent upon Synod, and lie within its power, to take charge of all appeals and petitions, which are brought in a proper way before it from the Classes, and to pass judgment upon the same; to give its advice and to pass judgment on all church affairs; to examine the acts of the proceedings of each Classis and to approve that which was done in a proper way and censure that which was objectionable; to have an earnest care, that the Classes observe the rules of the Church; to make such regulations, in accordance with God’s Word, as are for the good of the whole body, the Classes, and the congregations that are under their care, and not in contradiction of the doctrines of the Heidelberg Catechism and the Synodical ordinance. To it alone belongs the duty of examining candidates and granting licenses, of ordaining or ordering ordinations in such a manner as may seem most proper.

‘And as it is the duty of all Classes, so it is especially the duty of Synod, to see that in all transactions, the bond of unity, of peace, of correspondence, and mutual trust and brotherly love be maintained and furthered among all our churches.

‘Art. 4.—To the Synod belongs especially the right to decide in cases of strife, with reference to doctrine and church disci-

*Section 1 of the “*Synodal-Ordnung*” states that the name of Synod shall be: Der Synod der Reformirten Hochdeutschen Kirche in den Vereinigten Staaten von America—The Synod of the Reformed High-German Church in the United States of America.

pline; to punish; to warn; to testify against error in evangelical doctrine and against immorality; to correspond with other churches; to check all strife and divisions; and in general to try to bring about betterment, and to further love, truth, and piety in all the churches.

‘Art. 5.—To Synod belongs the right to form new Classes and properly organize the same; also, to make changes in districts, to fix their boundaries, and to pass judgment and decide all disputes which may arise at any time concerning such boundaries.

‘Art. 6.—The Synod shall meet each fall on such a day and at such a place as was designated at the preceding regular meeting. It shall have authority to hold a special meeting in urgent cases, in accordance with section 6 of the *Synodal-Ordnung*, at which, however, only such business shall be transacted as caused such a meeting (to be called). The first meeting shall take place on the last Sunday of September next, A. D. 1820.

‘Art. 7.—The Synod shall keep a book wherein their proceedings shall be correctly and completely recorded, and to each Classis shall be sent by the Secretary, in due time, at a reasonable price, as many copies of the proceedings of last year’s meeting as the Classis requested through its delegates at its last regular meeting. For this purpose there shall be printed yearly as many copies as may be deemed necessary.

‘Art. 8.—When, under the guidance of God, institutions shall be established for the training of young preachers, to Synod alone shall belong the power to manage such institutions.

‘Art. 9.—Before any law or change of any enacted law or rule, whether proposed by Synod or Classis, shall be obligatory upon all, such (law or change of law) shall be transmitted to all the Classes and must receive the approval of a majority of two-thirds of the Classes, before it can become a universal law, in accordance with the concluding article of the *Synodal-*

Ordnung, or it must be brought about by calling together the General Synod.

‘Done in accordance with resolutions of the Synod, at Lancaster, in September, A. D. 1819.’ ”

This report was made Sept. 7th. The same day a committee of twelve was named “to divide the Reverend Synod into Classes or districts.” The committee consisted of Revs. Caspar Wack, J. H. Hoffmeier, Wm. Hendel, L. L. Hinsch, Thomas Pomp, Jonathan Helfenstein, Wm. Dechant, Isaac Gerhardt, Wm. Weinell, John Braun, Wm. Houck, and J. H. Fries. The next day (Sept. 8) this committee reported, but its report was referred back to the committee for changes. The next day (Sept. 9) the committee again reported, and its report was unanimously accepted. The division is as follows: (See page 10.)

Thus the minutes of Synod record. On referring to “page 10,” we find the division as given above. It seems that the Secretary of Synod, Samuel Helfenstein, combined the report of this committee of division with that “on the propriety of dividing the Synod into Classes.” At least, its report is not given by itself.

Now that the division was made, it was necessary that the places be fixed for the first meeting of the Classes. Hence it was resolved that the District Assemblies (Classes) of the Reformed Synod shall be held the coming year (1820) at the following places and in the following order. Yet each District Assembly shall have the choice at their yearly meetings to appoint such places for the following year or years as may seem proper. The appointment is that the first district shall meet the coming year in Germantown; the second in Easton; the third in Lebanon; the fourth in Sunbury; the fifth in Greensburg; the sixth in New Lancaster; the seventh in Frederick (Friedrichstadt); and the eighth in Chambersburg.

Now the road was clear for organization. Rules and regulations had been made, limitations prescribed, and relations to

Synod set forth. The next Spring (1820) the afore-mentioned Classes met at the appointed time and places, and proceeded to organize by electing officers. They could now give more and better attention to matters within their own district. Their zeal and energy could be concentrated within a narrower field, and the ministers and elders could work in closer union and more readily associate with each other, each profiting from the experience of his brethren. These ideas are well expressed in a report on the State of Religion and Morals, made in 1855, by Rev. F. W. Kremer, of Lebanon. It is anticipating somewhat to insert this extract here, but the connection justifies it, we think. Dr. Kremer says :

"The annual meeting of our Classis may properly be regarded as the anniversary of that part of our beloved Zion comprehended within its limits. These annual assemblies are, therefore, not only interesting and important for the ministry and elders which compose them, but also for the congregations and charges they represent. For all, therefore, who earnestly inquire 'Watchman, what of the night?' these meetings have real and solemn importance. We do not only meet here as brethren and fellow-laborers to interchange our fraternal salutations and spend a few days in friendly and Christian intercourse, but we meet more especially to communicate to each other the doings of the Lord in our respective fields of ministerial labor, to recount to each other the triumphs of the Gospel, the various forms of opposition against which it has to contend, and to speak to each other of our mutual joys and sorrows which enter into the experience of each successive year. Thus convened in a representative capacity, we deliberate upon the spiritual interests of our congregations, and also of the Church in general of which they form a part. At these meetings there is afforded opportunity for mutual comfort, and counsel, and encouragement."

CHAPTER V

SUMMARY OF THE IMPORTANT ACTS OF CLASSIS

WITH the organization of the Classes begins a new period of the Reformed Church. Dr. Dubbs says: "Their introduction into the German Reformed Church marks the time of its awakening to the nature of its mission, and of an earnest determination to labor for its accomplishment."*

In the enactment of the division of Synod into Classes, it was stipulated that each Classis, at its first meeting, should select a name, so that it could be distinguished from others. The day appointed for the first meeting was "the fourth Sunday after Easter, A. D. 1820," which was the 30th of April. On this day the Classes met as directed, and selected their names as follows: The first district chose the name, Philadelphia; the second, Northampton; the third, Lebanon; the fourth, Susquehanna; the fifth, West Pennsylvania; the sixth, Ohio; the seventh, Maryland; and the eighth, Zion. These names designate the location of the Classes in a general way, except the last. That was York County.

The third district, or Lebanon Classis, assembled at Lebanon and was composed of eight ministers. It comprised the whole of Lancaster, and Lebanon counties, and a part of Berks and Schuylkill. (See map at end of volume). From its territory was formed in 1852 Lancaster Classis, and in 1885 Schuylkill Classis, from which subsequently came Reading Classis.

In this chapter we give a compendium of the principal acts and proceedings of Lebanon Classis, during the hundred years of its existence, from 1820, the year of its birth, to 1920, its centennial year.

To decide what are the most important acts is not always

*Dubbs's Historic Manual, p. 268.

an easy matter. Some act may be considered very important at the time, but viewed in the light of subsequent events, it loses much of its significance. On the other hand, a comparatively insignificant act may lead to great results, which were not anticipated.

We give the minutes of the first meeting entirely in an English translation. For a number of years they were written in German. The writing is legible, with here and there very difficult passages. The second half of the century gives us the fine penmanship and ornamental lettering of Dr. Hiester. They are artistic in appearance. We give a few *fac simile* specimens hereafter.

The first minute-book, or "protocol," as it is termed, is a leather-bound volume, 12 x 8 x $\frac{3}{4}$ in. The title-page is as follows: (See next page.)

Translation:

The Protocol of the Proceedings of the Third District of the Classical Assemblies of the German Reformed Synod of North America, at the First Session, held in the Town of Lebanon, in Pennsylvania, on the 30th of April, 1820. A Gift of H. B. Schaffner, Reformed Preacher, Marietta.

MINUTES OF 1820

Proceedings of the Classical Synod* of the Third District, held in the Town of Lebanon, Leb. Co., Pa., the 30th of April, 1820. (The above is finely written in Old English lettering.)

In compliance with last year's decision of the Synod at Lancaster, which was held on the 5th of September, 1819, the Reverend Synod was divided into Classes.

According to this decision, the ministers (*Herren Prediger*) and their respective delegates (*Abgeordneten*), which comprise the Third Classical District, assembled on Sunday, the 30th of April, 1820, in the town of Lebanon, Lebanon County. On this occasion the Rev. Mr. Hendel† delivered a suitable discourse, basing his words on Isaiah, chapter 50, verse 10: "Who is among you that feareth the Lord, that obeyeth the voice of his covenant," etc.

FIRST SESSION

Monday Forenoon, 9 o'clock.

After the ministers present had assembled, a president (*Vorsitzer*) and

*The term Synod (*Synode*) is here used in the general sense of an ecclesiastical council or assembly.

†Rev. Wm. Hendel, Jr., D.D.

DAS PROTOCOL

DER

VERHANDLUNGEN DES DRITTEN
DISTRICTS,

DER

CLASSIKAL VERSAMLUNGEN

DER

Hochdeutschen Reformirten Synode,

VON

Nord America,

Bei ihrer ersten Sitzung gehalten,

IN DER

Stadt Lebanon,

IN PENNSYLVANIEN,

Am 30ten April, 1820

Zum Geschenk

Von H. B. SHAFFNER,
Reformirter Prediger

MARIETTA

a secretary (*Schreiber*) were elected. The majority of votes were cast for Rev. Mr. Hendel as president and for Rev. Henry B. Schaffner as secretary.

1. Hereupon the session was called to order by the president (*Præses*) and opened with singing and prayer.

Ordained ministers and deputies (*Deputirt*;) present were:

Revs. William Hendel, William Hiester, Henry B. Schaffner, Karl Herrmann, William Pauli, Frederick Herrmann.

Messrs. John Lerch, Daniel Keller, Leonard Nägeli, Casper Schmück, George Schnell, Valentine Böhmer.

Absentees were: Rev. John Henry Hoffmeier, Rev. Philip Mayer.

2. The members present were called upon to report on their official duties and the fruits thereof, as well as on the condition of their congregations. From the reports given it appears that in general peace and unity prevail, and that the Gospel is preached, not without benefit and blessing, in the extension of Christ's kingdom among many. It is gratifying to find among their hearers, especially during the last year, more souls desirous of salvation than the year before. Besides, we find many reasons for humiliation before God.

3. A motion was made by Rev. Karl Herrmann, seconded by Rev. H. B. Schaffner, that the Revs. Ernst* and Stein†, Lutheran ministers, be received as advisory members, which motion was adopted in a spirit of brotherly love.

4. It was moved by Rev. Mr. Hiester and seconded by Rev. Karl Herrmann, that the president be allowed to make motions in our Classis (*Classical Synode*).

5. We are sorry that we did not receive the plan of the Theological Institution. We would be much pleased, if the Reverend Synods of the Reformed and Lutheran Churches would further the plan, but we leave to them the carrying out of such a project.

6. The ministers were then called upon to report the vacant congregations within their circuits, where they are situated, and how many in number. The following were reported:

- a. Schuylkill Co.; Pinegrove Twp., one congregation.
- b. Berks County; Tulpehocken Twp., one.
- c. Lancaster County; Warwick Twp., one.
- d. Lancaster County; Conestoga Twp., one.
- e. Berks County; Heidelberg Twp., one.
- f. Stumpstown,‡ Lebanon County; Bethel Twp., one.
- g. Berks County; Robeson Twp., one.

The session was closed with singing and prayer.

*Rev. Wm. G. Ernst, pastor of Salem Lutheran Church, Lebanon.

†Rev. John Stein, Lutheran pastor at Jonestown.

‡Now Fredericksburg.

SECOND SESSION

Monday Afternoon

The session was opened with singing and prayer.

1. Rev. Wm. Pauli was summoned to present reasons why he did not make his appearance before Monday, at the second session. He gave satisfactory reasons, and therefore was excused.

2. It was moved by Rev. Wm. Hiester and seconded by Rev. Wm. Pauli, that Revs. Wm. Hendel and H. B. Schaffner be the delegates to the Synod at Hagerstown.

3. A motion was made by Rev. Mr. Hendel and seconded by Rev. Mr. Pauli, that Mr. Philip Grünewalt, Sr., and Mr. Henry Teiss, both of Lebanon, shall be the deputies of the Third District at the Synod of Hagerstown.

4. It was moved by Rev. Mr. Pauli and seconded by Rev. Wm. Hendel, that wherever the Classis meets, it shall be the duty of the pastor of the place to make provision, not only for the entertainment of the ministers and the lodging of their horses, but also for the deputies and their beasts.

5. It was moved and seconded that the ministers who belong to the Third Classical District shall help to defray in equal shares the expenses of the delegates and their deputies, which represent the Classis at the Synod of Hagerstown.

6. Moved by Rev. Karl Herrmann and seconded by Rev. Mr. Hiester, that the Delegates and Deputies who attend the Synod of Hagerstown shall report their expenses at the next meeting of Classis, on the fourth Sunday after Easter, 1821.

7. A request was made by Rev. Karl Herrmann to be dismissed from the Third District, so that he may be received into the Second District, since it would be more convenient for him. We recommend the matter to the attention of Synod for their decision.

8. Rev. Karl Herrmann made the following motion: That the General Synod* be requested to place Rev. Henry Diefenbach, Sr., into one or the other districts, as he laments the fact that he was not thought of (in the classification).

9. Rev. Karl Herrmann reported that he is serving six congregations, but only four are entered on the Protocol.

10. Moved by Rev. Mr. Pauli and seconded by Rev. Mr. Hiester, that it is desired that the Acts (*Akten*) of Synod be sent gratis to each minister, one for each congregation, and a copy for the minister himself.

11. The Rev. John Henry Hoffmeier sent in a written report, stating that it was impossible for him to attend the meeting of Classis, because of physical infirmities, which even disabled him for several Sundays from serving his congregation.—Excused.

12. The ministers then handed in the statements of their official acts.

*As the Classis was sometimes called the Classical Synod, so the next higher body was occasionally termed the General Synod. The General Synod, as we use the term, did not come into existence until 1863.

13. The Secretary was ordered to procure a good, durable book, in which to record the transactions of the Classical Assembly of the Third District.

14. The place of the next meeting of the Classis of the German Reformed Church is Elizabethtown, Lancaster County, the fourth Sunday after Easter, the 20th day of May, 1821.

This is a correct copy.

WILLIAM HENDEL, President.

HENRY B. SCHAFFNER, Secretary.

GEOGRAPHICAL AND STATISTICAL REPORT OF THE WELL-KNOWN CONGREGATIONS AND PREACHING STATIONS OF THE GERMAN REFORMED CHURCH IN THE FOUR COUNTIES OF LANCASTER, LEBANON, BERKS, AND SCHUYLKILL, PENNSYLVANIA.

Ministers	Congregations	CLASSIS OF LEBANON, (1820)	Baptized	Confirmed	Communed	Buried	Schools
J. H. Hoffmeier.....	1	In the City of Lancaster.....	58	23	135	22	1
W. Hiester.....	9	Lebanon, Jonestown, Schaeffers- town, Millerstown (1) Camp- bellstown, Hill Church (2), Kimmerling's (3), Walmer's (4), and Bindnagel's (5), in Leb- anon County.....	158	48	474	28	9
Wilhelm Hendel.....	7	Tulpehocken (6), Swatara (7), and Millbach (8), in Leb. Co., Womelsdorf, Host (9), Salem (10), and Hains (11), in Berks Co.....	203	111	671	61	9
H. B. Schaffner.....	7	Marietta, Maytown, Elizabeth- town, Columbia, Manheim, Rapho (12), and Zion's (13), Church in Lancaster Co.....	103	55	371	37	3
Philip Mayer.....	8	Orwigsburg, Kemmerlings (14), Sommerberg (15), and Jost (16), in Schuylkill Co.; Mich- ael's (17), Hamburg, Belle- mans (18), and Bern (19), in Berks Co.....	121	36	467	14	17
W. Pauli.....	6	Reading, Sinking Spring, Epler's (20), Schwarzwald (21), Beid- lers (22), and Forest (23), in Berks Co.....	219	80	391	79	4
F. A. Herman.....	5	New Holland, Reamstown, Royer's (24), Muddy Creek (25), and Kloster (26), in Lan- caster Co.....	101	56	311	13	4
Jacob Boyer.....	3	Pinegrove, etc., in Schuylkill Co. — No Report.					

(See next page for notes)

1. Now known as Annville.
 2. $3\frac{1}{2}$ miles northwest of Lebanon. The Luth. Cong. was organized in 1733, the Ref., ca. 1735. Church built in 1744. The first pastors were Rev. John Caspar Stoever (Lutheran) and Rev. Conrad Tempelman (Reformed.) First known as the Church on the Quittapahilla.
 3. Two one-half m. northeast of Lebanon. Called also St. Jacob's. Founded about 1745.
 4. In Union Twp., Leb. Co. Called Salem. Built 1770.
 5. Three m. north of Palmyra. Ref. Cong now extinct. Built ca. 1750.
 6. Trinity Tulpehocken, two m. east of Myerstown. Church built 1738.
 7. This is not the old Swatara Church (now extinct), two m. northeast of Jonestown, the mother of the Jonestown and Fredericksburg Churches. It was founded ca. 1739.—This Swatara is St. Paul's, Hamlin, Bethel Twp., Leb. Co., the old "Klopp Church." St. Paul's dates from 1752.
 8. In Millcreek Twp., Leb. Co. Dates from 1743.
 9. Five m. north of Womelsdorf, in Tulpehocken Twp. First log church built in 1733. The cong., however, dates from 1727, and first worshiped in the historic Rieth's Church, near Stouchsburg. The first Ref. Church in Berks Co.
 10. Near Bethel P. O., Berks Co., formerly known as Millersburg. 1810.
 11. Hain's Church (Hoehn's, Hehn's, Hane's) at first was called Cacusi (Gagushi), because it was near the Cacoosing Creek, not far from Wernersville. Its proper name is St. John's, but among the masses is known as Hain's Church. Founded 1736.
 12. In Rapho Twp., Lanc. Co., between Manheim and Maytown. The congregation is extinct.
 13. Zion's. Unidentified.
 14. Near Zion's Lutheran ("Red") Church, in Pine Valley, Schuylkill Co. In early days, 1795, a Reformed Church was erected near by. In 1863 both congregations united and worshiped jointly in the Luth. Church, the Ref. Church having been demolished.
- Kemmerling is a family name and is seen in an abridged form in Kimmel's Meeting House, a mile north of the "Red" Church.—For the facts of this note I am indebted to Rev. Willoughby Donat, Schuylkill Haven, Pa., and Miller's *Early History of the Ref. Church*.
15. Summer Hill, two m. from Summit Station. Now called St. Paul's—"giving more for others than for self," certainly a creditable testimonial for any church.
 16. Now called "Christ Church," McKeansburg.
 17. At the base of the Blue Mts., west of Hamburg.
 18. In Center Twp., Berks Co. Founded ca. 1746.
 19. Northwest of Reading. Dates from 1736.
 20. Five m. west of Reading.
 21. In Exeter Twp., southwest of Reading. 1795.
 22. A school house s. w. of Reading.
 23. In Robeson Twp., Berks Co. This church has four names,—Robeson, Forest, Plow, and St. John's.
 24. Now known as Zion's Church at Brickerville, Lanc. Co. It dates from 1732.
 25. In East Cocalico Twp., midway between Reamstown and Adamstown. Founded about 1730. Still a flourishing congregation.
 26. In all probability Bethany Ref. Church, about one m. south of Ephrata. Earlier known as Cocalico and later as Hertz's. Dates from 1732. The church still stands, but is not used, the congregation having rebuilt in Ephrata.

Rev. William Hendel, Treasurer, received from the Classis of Lebanon in the months of April and September, 1820, as follows:

Rev. John Henry Hoffmeier	\$ 45 50
" Wm. Hendel	30 00
" Wm. Hiester	30 40
" H. B. Schaffner	31 62
" Philip Mayer	23 13
" Frederick A. Herman	13 57
	\$174 22

Thus reads the record of the first official transactions of Lebanon Classis. It had a creditable beginning.

It held its sessions in the First Reformed (Tabor) Church of Lebanon, which was the only representative of the denomination in Lebanon, in 1820.

The personnel of the Classis included some prominent names. Its first president, Dr. Wm. Hendel, had been chairman of a committee appointed by Synod to prepare a history of its origin and progress. He earnestly advocated a theological seminary, as a remedy for the lack of sufficient ministers. He cast the deciding vote in its favor. He took part in the work of many important committees of Synod and filled prominent official positions.

About this time (1820), the project of establishing a theological seminary was under consideration. For some reason or other the Classis failed to receive the plan. Hence the regret expressed. From its beginning to the present, the Classis, true to the spirit of the Reformed Church, showed its interest in education.

Seven vacant congregations were reported. With large fields, eight and nine congregations served by one man, and only eight ministers to draw upon, "the harvest indeed was plenteous, but the laborers few."

The fact that one of the members of Classis did not make his appearance at the opening session, was deemed worthy of

attention, Classis expected every member to do his full duty. But strict requirement in this respect did not make them unreasonable, as the member was excused, after giving satisfactory reasons.

It was considered sufficiently important to take action with reference to the maintenance of members and their horses, and to provide for the expenses of the delegates to Synod.

Summing up the figures in the statistical table we have 8 ministers, 963 baptized, 409 confirmed, 2820 communed, 254 buried, 47 schools, 46 congregations.

We note the location of those churches in the statistical table, which, though they may be known to the Reformed Church, may not easily be located by the general public.

The tables will be given every two decades. They will prove interesting exhibits for historic purposes and for noting the progress of the Church. A comparison of the tables will prove instructive.

1821

The next meeting of Classis was held at Elizabethtown, Lancaster Co., May 26, 1821, Rev. J. H. Hoffmeier, pastor at Lancaster, preaching the opening sermon. Rev. H. B. Schaffner was chosen president and Rev. Wm. Hiester, secretary.

Moved that, to distinguish it the better from others, our District be called "The Classis of Lebanon."

Expenses to the Synod of Hagerstown were \$41,—\$5.12½ for each minister of Classis. The delegates were Revs. Wm. Hendel and H. B. Schaffner, and Messrs. Philip Grünewaldt (Greenawalt), Sr., and Henry Teiss, both of Lebanon.

1822

The next year (1822) the Classis met at Tulpehocken, east of Myerstown. Rev. Wm. Hiester was chosen president and Rev.

Philip Mayer, secretary. At this meeting it was asked whether it is consonant with the official duties of a pastor to serve a congregation that has severed connection with the Synod. A committee was appointed to consider this question and hand in a report.

[This inquiry had reference to a disagreement that had arisen with a number of congregations that had withdrawn from the Synod and declared themselves independent. They afterwards formed an organization of their own, commonly called "The Free Synod." The dissatisfaction arose from opposition to the founding of a theological seminary. The schism manifested itself mainly in Philadelphia, Berks, and Montgomery Counties, and in Ohio. The Free Synod finally gave up its separate organization and returned to the mother Synod. It lasted from 1822 to 1837.]

The committee above mentioned reported that, after consulting the Constitution and the Acts of Synod they find nothing that decrees compulsion to support the Theological Seminary; that the congregations have no reason to declare themselves independent, and "that they, still regarded as our brethren, can in no wise be forced to anything." Therefore, it is not the duty of a minister to serve congregations "which, because of such a praiseworthy cause as a theological seminary, have severed connection with us. . . . But such congregations can again resume connection with us at any time and be served by the ministers serving under our discipline (*Ordnung*), as soon as they will again obligate themselves to abide by our discipline." Signed by the Committee.

H. B. SCHAFFNER,

M. GRAFF, Esq.,

P. GUTH, Esq.

On motion of Rev. W. Pauli the incorporation of the Theological Seminary be deferred for the present. Unanimously agreed to.

Synod was requested to cancel and annul entirely the third section of the acts of the Synod of 1821, which reads thus:—

“The Synod shall also be bound to call to account each member of this body, who does not submit to these decisions, and according to its good pleasure shall punish their non-observance.” The motion was unanimously agreed to.

1823

In 1823 Classis met at Orwigsburg, Schuylkill Co. Rev. Philip Mayer was elected President and Rev. Wilhelm Pauli, “*Scriba*” or Secretary.

[Nothing of special importance demands attention.] A committee reported that the Synod should not give up their interest in Franklin College. [This was the institution at Lancaster which preceded and prepared the way for Franklin & Marshall College. See the chapter on education.]

It was resolved that the word “general,” as applied to the Synod, be not used in the future.

[Charges are of wide extent. Rev. Benjamin Boyer’s circuit is Zion’s, Bern, and Heidelberg school house in Berks County; St. Peter’s in Schuylkill County; and Stumpstown (Fredericksburg) in Lebanon county.]

1824

In 1824 Classis met in Maytown, Lancaster Co. Rev. Wilhelm Pauli was chosen president and Rev. Albert Helfenstein, secretary. Hummelstown and Middletown with their pastor, Rev. John Loretz, were admitted to Classis.

1825

In 1825 Classis met again at Lebanon, on the second of May. Rev. William Hendel was president and Rev. Benjamin Boyer, secretary. Ten ministers and ten deputies (elders) were present. Now the Weinbrenner agitation is referred to. Classis asked the Synod of 1825 to decide whether the Classis has acted rightly or wrongly in granting the Harrisburg congregation’s request

to dismiss their pastor. [Synod had decided that the retention of Weinbrenner as pastor should be decided by a vote of his churches, Harrisburg, Shoop's, Wenrich's and Frieden's. Hence the request of Classis. The following Synod (1825) decided that the Classis had considered the matter thoroughly and had acted rightly. The difference originated in Rev. Weinbrenner's introduction of "New Measureism," as it was called. He was an able and good man, but went rather far in introducing new methods, contrary to the wishes of many of his members.]

Revs. Mr. Hendel and W. Pauli were appointed a committee to report at the next Synod on the state of religion in Lebanon Classis. [This is the first reference to this topic. The preceding Synod had requested the Classes to appoint such committees, to enable the Synodical committee to do its work better.]

The president was requested to write a friendly letter to White Oaks, not to receive Rev. Mr. Leinbach* "who belongs to that clique (*verbindung*)" etc. [This refers, no doubt, to those who claimed to be independent of Synod. This matter will be treated later.]

[The Classis has now been in existence five years. Instead of eight, we now have eleven ministers in the statistical table. Two names that were mentioned in the first table no longer appear, Revs. Jacob Boyer and F. A. Herman, and five new names appear, Revs. Benjamin Boyer, Albert Helfenstein, Daniel Herz, Joseph La Ross (La Ros, La Rose) and John Gring. Among the congregations and preaching stations, we do not find in the table of 1825 the names of Tulpehocken, Millbach, Rapho, Reamstown, Royer's, Kloster, Hain's, Beidler's, Forest, Pinegrove, Kemmerling's, and Yost. Several of these are vacancies, and several changed names. Then, also, new names appear: Newmanstown, Stumpstown,¹ Ziegel,² Mt. Joy, Zions³ (Lane.

*Rev. Thos. H. Leinbach.

1. Now called Frederickshurg, Pa.

2. In Bethel Twp., Leb. Co. "Ziegel" is German for "tile." Named from the covering of the roof.

3. Zion's of Brickerville, Lane. Co. At first called Royer's.

Co.), Bethanien,⁴ Zion's⁵ (Berks Co.), Christ,⁶ Heidelberg School House,⁷ Friedensburg, St. Peter's,⁸ Harrisburg, Hummelstown, and Middletown. This list shows that work was being done. The heaven was permeating the lump.

1826

In 1826 Classis convened in Jonestown. Rev. Benj. Boyer was chosen president and Rev. John Gring, secretary. Rev. Chas. Pauli, a brother of William's, was received as a member.

The question whether the Holy Communion shall be administered at the meeting of Classis, was decided that it shall not be administered on this occasion.

The committee on the state of religion reported as follows: "As concerns the outward state of the Church, it gives us satisfaction to hear from the reports that universal peace and unity prevail, and that the Word of God is proclaimed in this part of His vineyard, not without profit and blessing. The Church, from an external aspect, is in a growing and blooming condition. True, it is to be lamented that in many a section sin and vice abound, as well as indifference to religion. But on the whole, there is reason to thank God that there are also to be found many hungry souls longing for salvation, to whom the Word of God is the Word of Life."

WILLIAM HIESTER,
HENRY B. SCHAFFNER.

[This is the first formal report on the State of Religion. The Word of God and the salvation of souls fittingly furnish the principal topics.]

4. The same as Bethany, near Ephrata. In early days called "Cocalico." Quite likely this is the "Kloster" in the table of 1820.

5. The Blue Mtn. Church at Strausstown, Berks Co. Dates from 1739.

6. Christ Church. Unidentified.

7. Probably in the Blue Marsh, between the Hain's and Bern Church.

8. Probably the same as "Pinegrove" in the table of 1820.

1827

In 1827 Classis convened in Womelsdorf. Rev. John Gring was chosen president and Rev. Daniel Herz, secretary.

[At the Synod of 1826, Rev. J. H. Hoffmeier had entered a complaint against Revs. J. Weinbrenner, D. Herz, and H. Habliston, because of their irregular methods. Synod could not take any action because the complaint should first have been submitted to Classis. The following action of Classis was caused by this.]

A committee of Classis recommended that the differences between Revs. J. H. Hoffmeier and D. Herz be laid aside in love, which advice was followed. In the cases of Revs. J. Weinbrenner and H. Habliston, however, the Classis was convinced that much harm to the Reformed Church would result, since Rev. J. Weinbrenner rejects infant baptism, holds camp-meetings, and forces himself into other congregations, as also does Rev. H. Habliston. "This Classis requests the Synod to consider this matter and expel them. We wish to have them no longer as members in our midst."

Synod was also requested to call Rev. Jos. La Ross to account, because he forsook the Lebanon Classis and accepted calls from other congregations, without permission of Classis.

[We suppose every ecclesiastical organization has similar experiences as the above. Would that these records did not loom forth. But as long as human nature is imperfect, such things will happen. Difference and standpoint from which matters are viewed, on the one hand, and imprudence, impulsiveness, too great a degree of self-confidence, and incapacity and unwillingness to accept advice, on the other hand, are often the causes of quarrels. As long as the parties are honest in their views and strive for the truth and right, we can overlook differences of opinion, when kept within bounds and tempered by regard and fellow-feeling.]

1828

In 1828 Classis convened in Marietta, Lanc. Co. Rev. H. B. Schaffner was the presiding officer and Rev. Charles Pauli, Secretary.

[Nearly every meeting records this item: "Die Glieder wurden aufgefordert von ihrer Amtsführung u. s. w., Bericht abzustatten. Es macht uns Freude sagen zu können dass das Evangelium nicht ohne Nutzen verkündigt wurde;" that is, "The members were summoned to report on their official duties. It gives us joy to be able to say that the Gospel is proclaimed not without benefit."]

The Classis approved of the Church Discipline sent to them.

Every minister was earnestly challenged to collect at least five dollars until the fall meeting of Synod, for the support of students for the ministry.

1829

In 1829 Classis met at New Holland, Lanc. Co., on the 17th of May. At the opening the president of the year just closed preached a "*zweckmassige*" sermon, that is a sermon suited to the occasion.

[A "*zweckmassige*" sermon is regularly delivered at the opening of Classis.]

On this occasion Rev. William Hendel was elected president and Rev. C. A. Pauli, secretary.

Rev. Henry Kroh was received as a member.

Resolved, That the case of Rev. W. Pauli's disregard of the Synodical Rules (*Synodal-Ordnung*) be referred to the Synod, and that the secretary notify him to defend himself, orally or in writing, before the next Synod. [The "next Synod" contains no reference to this matter.]

The Classis sent the following to Synod. "We have investigated the affairs and circumstances (*Angelegenheiten und Umständen*) of Rev. Fred. Herman, and, as he has given sufficient

proof of the betterment of his moral conduct, the Classis refers him to Synod, to deal with him as they deem best, with the proviso that he shall seek vacant charges, and make no encroachments on the congregations of any member of this Classis."

1830

In 1830 Classis met at Stumpstown (Fredericksburg). Rev. C. A. Pauli was president and Rev. Henry Kroh, secretary.

The Rev. Dr. Hendel announced that he had resigned his office in his congregations; yet he promises his brethren to be of assistance to them, according to his strength and circumstances.

Rev. Frederick Herman was again received as a member of Classis.

Resolved, That the name of Rev. Wm. Pauli shall no longer be used in this protocol as a member of this Classis, since, by his disregard of our rules, he has excluded himself.

[It appears that Rev. Wm. Pauli ignored the warnings and advice of Classis on different occasions, with reference to violation of rules of Classis.]

Dr. Wm. Hendel was accorded full membership in Classis, notwithstanding his resignation as pastor of his charge.

[Obedience and regard for others always brings its own reward.]

The statistical table of 1830 has several names missing in the list of ministers—Revs. Wm. Hiester, Wm. Pauli, Benj. Boyer, and Jos. La Ross (La Ros, La Rose.) Four new names take the places of these—Revs. Henry Kroh, C. A. Pauli, D. Zacharias, and Frederick Herman.

From 1825 to 1830 the following names of congregations strike the eye as new: Zoar's,¹ Blue Ridge,² St. Paul's³ (Leb. Co.), Shoop's⁴ (Shupe's, Shupp's), Stein's,⁵ Angelica,⁶ Weisseichen,⁷ Hetzel's,⁸ Salem's,⁹ Muddy Creek,¹⁰ and St. John's,¹¹ (Berks).

1. Same as Ziegel's in Bethel Twp., Leb. Co.

2. The Zion's or "Blue Mtn." Church at Strausstown.

3. Old Klopp's Church, Hamlin.

1831

Classis met in Womelsdorf in 1831, May 1. On this occasion the first English sermon was preached at the opening by Rev. D. Zacharias, from Luke 19:41-43.

[This was an unusual event, as hitherto German reigned supreme. Our forefathers were noted for clinging tenaciously to their native tongue.]

Rev. Henry Kroh was elected president and Rev. D. Zacharias, secretary. No action of special importance marked the session.

1832

In 1832 Manheim witnessed the annual meeting of Classis on May 20. Rev. D. Zacharias was elected president and Rev. Frederick Herman, Jr., secretary.

Rev. J. Hautz was received from Susquehanna Classis. Rev. J. Leimeister was also received. Rev. A. Hoffman, who had studied in German universities and had come into this country as an ordained minister, was received as an advisory member.

[Lack of space forbids to record all the reports of the committee on the state of religion. It must suffice to select one now and then.] At this meeting, Revs. J. Hautz, H. Kroh and P. Klein reported as follows: "The committee on the state of religion gathers from the different reports of the reverend brethren of our Classis that the state of religion in their congregations is in some respects very satisfactory (*erfreulich*), although much lukewarmness prevails. But it is very gratifying to observe that the Lord has still here and there His own, who, through His Word, have been translated from the kingdom of nature into

4. Four m. northeast of Harrisburg.

5. Unidentified.

6. Angelica is 2½ m. S. W. of Reading. Named after a small stream.

7. Now Penryn Lanc. Co. Dates from 1747.

8. Hetzel's (Schuyl.) Gring 1828.

9. Heller's or Hill Ch., Lanc. Co., seven miles east of Lancaster. First Ref. Church in Lanc. Co. Founded 1725.

10. Muddy (Mode) Creek Church is two m. west of Adamstown, Lanc. Co. Founded ca. 1730.

11. Otherwise known as Hain's Church, near Wernersville, Berks Co.

the Kingdom of Grace, and who show themselves by their conduct to be true followers of Jesus.

It is a truth, which gives us much satisfaction and which cannot be denied, that in these times a remarkable spirit is working in Christianity, like a ferment, that the Holy Spirit from on high has been poured out in many places and regions, and that in general, darkness, superstition, vice, and crime have decreased.

Yet, on the other hand, we must note that the Prince of Darkness does not lessen his efforts to extend his kingdom. Yes, with sad hearts we must confess that there are still many who call themselves Christians, who give clear evidence by their conduct that they are still in the kingdom of darkness. But we hope that God will have mercy on such and from time to time extend His Kingdom."

In the statistical table the P. O. address of the ministers is given for the first time.

1833

In 1833 Classis met at Annville on the 6th of May, the fourth Sunday after Easter. On Saturday evening preceding, Rev. Jno. Ferdinand Adams preached on Prov. 16:32; on Sunday morning retiring president, Rev. D. Zacharias, on II Cor. 5:20; in the afternoon, Rev. Dan'l Herz on Jer. 3:10-11; and in the evening, Rev. D. Zacharias again, on Matt. 20:6 in the English language. The following members were present at Classis:

Ministers.—William Hendel, D.D., H. B. Schaffner, Philip Mayer, Frederick Herman, Daniel Zacharias, John Gring, Henry Kroh, Daniel Hertz, C. A. Pauli, A. Hoffman, Martin Brunner.

Elders.—Solomon More, Gabriel Matz, Michael Troutman, John C. Bucher, William Heilman, John Wolfersperger, Jacob Brubaker, Jacob Rauch, Peter Bier.

Delegate from J. Hautz's charge, Nicholas Lieb.

Absent Ministers

J. H. Hoffmeier, J. Leimeister.

On motion of Dr. Hendel, Rev. Martin Brunner, a member of Maryland Classis, but now living in the territory of Lebanon Classis, was received as a full member.

An election resulted in the choice of Rev. Fred. Herman as president and Rev. Martin Brunner as secretary.

A committee to examine Wm. Good, a theological student of the Seminary, reports as follows: "The committee which was appointed to examine Wm. Good have acted accordingly, and, as far as time and circumstances allowed, have examined him in his theological studies, in natural and revealed religion: We can therefore, in accordance with our best convictions, recommend him to the Classis for ordination. At the same time we move that Mr. Good be ordained in his own charge, viz. Bern.

WM. HENDEL,
HENRY B. SHAFFNER,
PHILIP MAYER.

The report was accepted and a committee was appointed to ordain him.

Ferdinand Adams and Sigmund Ringier were received as honorary members of Classis.

The report on the state of religion notices "with painful sorrow" the death of two members of Classis, Rev. J. Hautz and Rev. J. Leimeister. It also notes with much satisfaction that immorality is decreasing and godliness increasing.

In accordance with the report of a committee, Rev. A. Hoffman was received as a member of Classis, and a certificate of dismissal given him, that he might connect himself with East Pa. Classis.

Resolved, That at the yearly meeting of Classis a sermon on missions (*Missions-Predigt*) be delivered,—with a collection. The Rev. D. Zacharias was chosen for this service at the next meeting. [This is the first *definite* action taken with reference to this all-important topic.]

It was resolved that the documents belonging to Classis be stored for safekeeping in Lebanon.

The committee on correspondence reported that two communications were placed in their hands, one from Dr. Mayer and one from Rev. B. S. Schneck, agent of the Reformed Church. The Secretary was directed to answer Dr. Schneck's letter in the name of the Classis and encourage him in his work.

The other letter, Dr. Mayer's, contained references to several topics, on which action was taken. First, reference is made to "the present neglect among our brethren to hold collections in their congregations, for the benefit of the Synodical treasury, as was formerly done, and the consequent low state of its present funds." With reference to this topic, Classis resolved that each minister shall seek to contribute something yearly to the Synodical treasury.

In the second place, Dr. Mayer urged the support of the Seminary, "as this is the foundation from which streams must emanate to fertilize and make glad our Reformed Zion."

Resolved, That we agree with the Professor and show a practical interest in the matter.

Thirdly, Dr. Mayer mentions "the present flourishing condition of our Classical School at York under the superintendence of Dr. Rauch," and urges proper support. The Classis viewed with pleasure the flourishing situation of the Classical School and resolved that its members "will use every effort to promote its best interests."

In Dr. Mayer's communication there was also reference made to a proposed union of the Reformed and Lutheran Churches. Classis decided it was not prepared at this time to express its opinion concerning the union of the two churches. But, as Prof. Mayer desired that a conference might be held on the third Sunday in June, in York, consisting of several brethren of each

Classis, it was resolved that Revs. D. Zacharias, H. Kroh and D. Herz be the delegates to the conference.

[This report of the committee on correspondence was presented in English. At least it is recorded thus in the minutes, while the actions of Classis on the different items are given in German. This shows an increasing use of the English tongue. It had to force its way, so to speak, as our forefathers clung tenaciously to their native tongue. The committee consisted of Revs. W. Hendel, D. Zacharias, and Elder John C. Bucher.]

[This was an important meeting of Classis, as will be seen from the topics discussed. The principal change in the statistical table is that Rev. Martin Brunner has taken the place of Rev. J. H. Hoffmeier, who is marked as being "Ohne Stelle,"—without a charge.]

On April 28, 1834, Classis met in Columbia, Lancaster Co. Rev. Martin Brunner was elected president and Rev. F. M. Raschig, secretary. The latter had just been received as a member.

It was proposed to receive Rev. G. Quenandon, a member of the Free Synod. This matter was referred to a committee for investigation. The committee subsequently reported, and the report was accepted.*

The committee on perusal of the acts of Synod reported that they found a request of the Ohio Synod to be received and united with "our" Synod, as a Classis.

Resolved, That the Reformed Ohio Synod be not only received into our Synod as a Classis, but also that they shall keep the full right of exercising clerical power (*Actus Ministerii*.)†

*The report is not given, but, as Rev. G. Quenandon's name does not appear in the statistics, it seems the report was not in favor of receiving members of the Free Synod as members of the Classis, thus proving their loyalty to their own Synod.

†The Synod of Ohio was originally the Classis of Ohio, and was one of the eight Classes into which the Synod of the United States was divided in 1819. Because the Synod refused to grant the right of examination and ordination to the Classes, the Ohio Classis, in 1824, resolved itself into "The German Evangelical Reformed Synod of Ohio," and assumed full clerical powers. They claimed this step was justifiable, because of their great distance from Reformed centers in the East.

The collection for missions was \$9.66.

Rev. D. Zacharias recommended Rev. A. Berkey, a member of the Free Synod, for admission into the Classis.

Resolved, That our Classis refer the affair of Rev. A. Berkey to the next Synod as a test, and leave the matter to their decision.

1835

The meeting of Classis in 1835 was held at Oley, Berks Co., May 17th. Rev. Dr. Hendel was president and Rev. Jno. Gring, secretary.

On motion Rev. Wm. Pauli was received again as a member of Classis.

The Committee on Minutes of Synod reported, among other things, a proposition of Synod that each Classis, which consists of not less than six ministers, be given the privilege of exercising all ministerial powers (*actus ministerii*) within their boundaries. The committee approves of such action, and it is their wish that the Synod make such a change.

On request a dismissal was granted to Rev. F. A. Herman.

The committee appointed to investigate the affairs of Rev. H. Kroh have gone to the trouble of examining his papers (*Schriften*), and have learned therefrom that those who have presented claims (*Auforderungen*) against him are now fully reconciled to him, and many members of the different congregations which he has served seven years give testimony that he has exercised his office with faithfulness and honor, and amidst so many persecutions he has maintained an unblemished character. The committee request that Rev. H. Kroh be given a copy of this action, signed by the officers of Lebanon Classis.

This committee also requested that this Classis, of which Brother H. Kroh is a member, give him a recommendation, to be taken up when he accepts service in another neighborhood, outside of Lebanon Classis, and should he make his proposed journey

to the West, we recommend him to our brethren there for a friendly and brotherly reception.

Both recommendations were adopted by Classis.

The case of Rev. G. Quenandon was referred to the Synod to act as they think best.

Rev. A. Berkey was received as a member of Classis and of the Reformed Church.

1836

In 1836 Lebanon Classis met in Zion's Church, Strasburg Twp., Lancaster County.

Rev. John Gring was chosen president and Rev. Henry Wagner, secretary. Before his election as secretary, he had been received as a member of Classis, having previously been connected with Susquehanna Classis.

In the Report on the State of Religion occurs the following: "It is very sad that the doctrine of the atonement of the crucified Redeemer remains with many a dead letter; that always there has been too much luke-warmness and indifference to the Savior of the world and the welfare of immortal souls, notwithstanding the zeal and earnest efforts of the clergy, . . . But we have reason to cherish the hope that the atonement has been proclaimed not without benefit and blessing, to the glory of God and the salvation of immortal souls. To God, the Father of our Lord Jesus Christ, be praise, and thanks, and honor, and adoration, therefor, in time and in eternity."

[It is gratifying to find mentioned the doctrine of the atonement, which in recent years has been discredited or explained away by many. The fathers held to this, as a drowning man clings to a straw.]

The same committee rejoices at the step of Brother Kroh, that he, at the call and appeal of many hungry souls (*gnadenhungrige*) in the West, is now on his journey to break to them the bread of life. We wish him and his happiness and blessing on their burden-

some journey, and the aid of Him who is the Head of His Church in the fulfilment of his office among his brethren in the distant regions of the world, to the welfare of many immortal souls. We hope the Classis will give their approval to his undertaking.

[Rev. H. Kroh went to Mt. Carmel, Ill. He afterwards labored in Indiana and Ohio, going to California in 1849. The Classis took a great interest on his missionary labors in the West—in the “distant regions of the world,” as it seemed to Pennsylvania at that time, with few and scattered settlements and no means of transportation except the Conestoga wagon.]

The committee on Synodical Minutes urge contributions to the contingent fund of the Synod. Clergy, as well as elders, are urgently advised to gather free-will contributions in their respective congregations.

The committee also advises the brethren to increase the circulation of the “Weekly Messenger” and the “Christian Herald.”

Resolved, That the Secretary prepare a suitable abridgment of these proceedings and send the same to the editor of the “Messenger” to be published.

[In the statistics Rev. A. Berkey is Sunday School agent; Rev. F. M. Raschig is located at Cincinnati; Rev. Henry Kroh at Mt. Carmel, Ill., and Rev. J. F. Berg at Harrisburg and Middletown. Subsequently he was Professor in Marshall College, Mercersburg, Pa.]

1837

According to a resolution of the Synod of Baltimore (Sept. 1836), the members of the Free Synod “shall again be admitted into the mother Synod, and shall belong to the Classis in whose domain they serve congregations.” The following were received as members of this Classis:

Ministers

Henry Leinbach.

A. L. Herman.

C. Weiler.

Wm. T. Gerhard.

Elders

Jacob Schwab.

John Lerch.

[The first name will be recognized as that of Rev. Thos. H. Leinbach.]

[It is certainly gratifying to note that the schism of the Synod was healed.]

Revs. Martin Brunner and H. B. Schaffner were elected as president and secretary. The Classis convened in Lebanon, April 23.

Revs. Wm. Ernst, of Lebanon, and Jno. Stein, of Jonestown, Lutheran pastors, were received as advisory members.

On motion it was decided that the pastors shall hand in written reports (to the committee on the state of religion), in which they shall state whether souls have been led to consider their ways through the preaching of God's word, and whether there are troubled souls who inquire after the way of life.

Rev. D. Bossler was received as a member of Classis. In the report on the state of religion it is stated that vice and crime are still too prevalent, although efforts are put forth to establish week-day devotions and Sunday Schools.

[This is about the first reference to Sunday Schools, except in statistical reports.]

Rev. Kroh, who had gone west as a missionary, was remembered, and the Classis rejoices that he has labored in the Vineyard of the Lord with great blessing. "We wish him a blessing from on high."

The Classis regrets very much the resignation of Dr. Mayer as Prof. of Theology, and wishes him God's blessing in things temporal and spiritual. "This Classis desires very much that the Synod elect another professor, but one from our own church."

Now comes the first missionary society. Classis passed a resolution to that effect. "Resolved that this Classis constitute itself a Missionary Society." A committee was appointed to frame a constitution, and they reported that the Society shall be called "The Missionary Society (*Missions Gesellschaft*) of Lebanon

Classis." Its purpose shall be the extension of Christ's Kingdom, the organization of new congregations, and the placing of the same under the spiritual supervision of this Classis.

The officers of the Classis shall be the officers of the Missionary Society.

The members of this Society shall assemble on Monday evening, at the annual meeting of Classis, when a report of every thing the Society has done during the year shall be made by the secretary. The Society shall choose annually an executive committee, which shall consist of three clergymen and two elders, beside the officers of this Classis. It shall have the power during the year to attend to all business that may present itself, and to appoint missionaries within the domains of this Classis.

Dr. Schneck was unanimously chosen Treasurer of the Missionary Society.

All moneys which are gathered for missions shall be handed over to the treasurer, but every claim shall be accompanied by an order of the secretary of Classis, and in case money remains (*übrig sein*), it shall be handed over to the Missionary Society of the Reformed Church.

Any part of this constitution may be changed or amended by a two-thirds vote.

This constitution was adopted word for word, as here written, by a majority vote.

The following paid to the Treasurer, on the 25th of April, 1837, the sums affixed to their names:

Rev. H. B. Schaffner	\$5 00
" Philip Mayer	5 00
" H. Leinbach	5 00

The Executive Committee consists of Dr. Hendel, Revs. H. Wagner, and H. Leinbach, and Elder Jacob Schwab and John Ermentrout.

[We have given rather full information concerning this first missionary society of Classis, because it will, no doubt, be of

interest to the present Classical Missionary Society. It was practically a home missionary organization, but prepared the way for participation in foreign work. When we go to the root of the matter, the object of all mission work is the saving of men, and introducing them to a higher life.]

Towards the close of its proceedings the Classis decided to keep no longer on the roll the name of Rev. M. F. Raschig, "because of errors which he teaches," and because he did not make his appearance at the meetings.

[The following obituary appears at the close of the minutes, occupying the lower left-hand corner, surrounded by a heavy black border:]

"The Rev. Father J. H. Hoffmeier departed in peace and happiness on the morning of the 18th of March, 1838. His age was 73 years, 3½ hours.

"Lancaster.

"Bro. M. Brunner preached the funeral sermon."

[Thus passed away one of the pioneers of Lebanon Classis. Born in Germany, he came to America in 1793. He was pastor at Lancaster from 1806 to 1831. His successor was Martin Brunner.]

1838

The Classis of 1838 met in Elizabethtown, May 13th. Rev. Schaffner was elected president and Rev. Bossler, secretary.

Rev. Karl Schmeckenbecher, a member of the Pennsylvania Synod,* was received as a member of Classis.

In the Report on the State of Religion is found the following: "Examples of conviction and conversion are found in many congregations, where sinners have passed from death to life, and have become concerned in their salvation. The assemblages of Christians seem to grow and increase, and the use of the holy sacraments is more frequently observed.

*Generally referred to as the "Free Synod."

The Committee on Minutes of Synod find that our delegates to Synod obligated themselves last year to gather \$110 for the Library.† Thereafter it was resolved that the pledges be paid to the Treasurer of Synod, at or about the time of the yearly meeting of Classis. Your committee also take the liberty of inquiring whether this has been done or not, and if not, that the brethren be reminded of their pledges.

Resolved, That Bro. Hassinger, a member of the Pennsylvania Synod, be recognized as a member of this Classis.

Since a copy of J. Zollikoffer's "Incense" (*Wecirauch*), varied, enlarged, improved, and prepared for the press by A. L. Herman, is before us, therefore be it resolved, that the members of this Classis not only interest themselves in the circulation of this excellent work, but also recommend it as a splendid family work (*Familie Unterhaltungsbuch*) for the promotion of genuine godliness.

[At this time there were inroads by Ohio preachers on the territory of Classis. The following report presented by Rev. Thos. H. Leinbach refers to this unpleasantness. It was unanimously accepted. It seems there was only one opinion as to the irregularity of this matter, and that was that it was viewed with great disapprobation.]

"Since different preachers of the Ohio Synod of the Reformed Church have settled within the bounds of Lebanon Classis and lay claim to congregations supplied with ministers; and, as, at the time of their arrival, there were no vacant charges in our region, there arose among our preachers great unrest and strife, and also evil consequences to our congregations. Therefore, be it resolved that this Classis hereby most respectfully requests the Reverend Synod of Ohio that they admonish their members to remain within the bounds of propriety, and in future make no

†Of the Theol. Sem., no doubt.

claims on congregations which are under the supervision of other regular preachers."

The Classis then adopted the Liturgy of Dr. Mayer.

The following brethren handed over these sums to the Seminary Library :

Rev. H. B. Schaffner	\$10 00
" C. Weiler	7 00
" D. Hertz	7 25
" T. H. Leinbach	32 00
" Dr. Hendel	5 00
" H. Wagner	10 00
Mr. Ph. Heilman	1 00
	\$72 25

[Classis had assembled on Sunday, May 13th. Three sermons were preached that day. Two sessions were held on Monday, forenoon and afternoon, and one on Tuesday forenoon. On Monday evening the Missionary Society of Lebanon Classis held its first annual meeting, of which we give a full report, since it was the beginning of a good work. The record is as follows:]

"Monday evening, the 14th of May, 1838, the Missionary Society of Lebanon Classis met at Elizabethtown, Lancaster Co., and held its first yearly meeting, according to the constitution.

"Opened with prayer.

"The Executive Committee was called upon to report and did so as follows: 'The 12th of July, 1837, the Executive Committee of the Missionary Society met at the house of Rev. H. Wagner, in the town of Lebanon. Rev. Mr. Wagner was elected president and Rev. Thos. H. Leinbach, secretary. Rev. Carl Schmeckenbecher, of Schuylkill Co., made application for support from the Mission Treasury, in order that he might gather and build up small and scattered congregations into a part of the Lord's Vineyard. He portrayed in an earnest and touching way his own poverty and that of his congregations. The matter was taken under mature consideration by all the members of the committee present, and afterwards the object and design of the Mis-

sionary Society of Lebanon Classis was expounded in a forcible way by the President.

"It was moved and seconded that Rev. Lambert, of the Brethren Church, be recognized as an advisory member.

"Moved and seconded that twenty dollars (\$20) be paid Rev. Schmeckenbecher by the treasurer, and that the former be under obligation to report to the President from time to time concerning his work and the results of the same. Thos. H. Leinbach.'

"The report was accepted.

"Resolved, That the Executive Committee of last year remain in power.

"Resolved, That Dr. Schneck be again chosen treasurer of this Society.

"Resolved That Rev. Schmeckenbecher be under the care of the Executive Committee, and that, if he remain there (in the place appointed) they shall further help him.

"The following sums were handed to Rev. Mr. Wagner for the Missionary Society:

The congregation in Elizabethtown	\$ 6 26
Rev. J. Gring	13 94
" D. Bossler	10 00
" M. Brunner	2 00
" Th. H. Leinbach	1 17½

"On motion it was decided that Rev. D. Bossler preach the Missionary Sermon next year.

"Resolved, That we now adjourn.

"Closed with prayer."

[Thus we see that the first meeting of the Missionary Society was a practical one. Works accompanied faith. A missionary was sent forth and contributions were handed in for his support. It was a small beginning, but all great movements begin on a small scale. "Despise not the day of small things."]

1839

In 1839 Classis met at Bernville, Berks Co., on the Sunday after Whitsuntide, May 26th. On Saturday forenoon previous, Rev. W. T. Gerhard preached a sermon preparatory to the holy communion, taking as his text I Cor. 11:28. In the afternoon, when, as yet, none of the brethren had made their appearance, the pastor of the congregation, Rev. Thos. H. Leinbach, preached. In the evening Rev. John Gring delivered a rich discourse on II Cor. 4:18.

On Sunday morning at 9 o'clock, Dr. W. Hendel preached the Classical sermon on II Tim. 4:5b. After the sermon the "Memorial of Jesus Christ's Death" was celebrated, in which a large number of the membership of the congregation, and the ministers present, participated, thereby strengthening their faith and increasing their earnestness and zeal in God's service.

In the afternoon the Missionary Sermon was preached by Rev. D. Bossler. Text Rom. 10:1. In the evening Bro. D. Hertz preached on Luke 15:2b.

[Here are six sermons, preached on two successive days, at the opening of Classis. The fathers evidently had faith in the efficacy of God's word.]

The business session began Monday morning, Pres. Schaffner not being present, Bro. Wm. Hendel was chosen president *pro tem*. Rev. D. Bossler was elected president and Rev. T. H. Leinbach, secretary.

Jno. H. Schmaltz, formerly a member of Philadelphia Classis, but now pastor of the Harrisburg congregation, was received as a member of the Classis.

The committee on the state of religion consisted of Revs. T. H. Leinbach, C. A. Pauli, and Elder Elias Zollinger. Among other things they reported the following: "A spirit of interest in missions begins to be active and it is to be hoped that the time

is not far distant, when all prejudice* will disappear and every member of our church will put his hand to the wheel in this necessary and blessed work, so that the extension of Christ's kingdom may be furthered to the utmost.

"Our educational institution† at Mercersburg is constantly winning more respect, and the duty of its support is becoming more and more recognized and understood.

"The number of Sunday Schools‡ are increasing and the immeasurable (*unüberschbahren*) benefits of the same are constantly becoming more evident.

"Both our religious papers** are gaining firmer ground. A fair number of the same have already been distributed in our part of the Lord's Vineyard.

"The cause of temperance is winning more friends daily, and spirituous drinks are evidently being suppressed and restrained (*unterdrückt und eingeschränkt.*)

"The Lord's Day is better observed and divine worship more diligently attended, so that we all have cause to praise the great Head of the Church for the blessed progress and increase of His kingdom.

"Notwithstanding these pleasing truths, we must, nevertheless, and to our sorrow, acknowledge that much evil and great vices are observable in all places, which grieves us inwardly and leads to humiliation before God.

"Everywhere we still see error and unbelief, which lightly esteem the revelations of God, or reject them entirely. Everywhere we see drunkards, who are busy in undermining their tem-

*Whatever may have been the cause, there was strong prejudice, and even opposition, to the cause of missions at this time, especially in Eastern Pennsylvania. It required much patience, remonstrance, pleading, and prayer to change this unfavorable attitude.

†Marshall College, the High School, formerly located at York, but in 1835 transferred to Mercersburg and made a college.

‡Sunday Schools at this time were not found connected with almost every congregation, as at present. But from now on they increase, and their importance as the nursery of the Church is more and more recognized.

**The "Messenger of the Reformed Church" and "Die Christliche Zeitschrift."

poral and external happiness ; blasphemers, who misuse the name of God in a shameful manner ; Sabbath-breakers, who desecrate the Day of the Lord ; and many others, who are inclined to a frivolous and impenitent mode of life ; yes, to whom the Word of God is a vexation and a folly, who cannot endure the saving doctrine of the Cross of Christ, but, on the contrary, treat it with mockery and laughter.

"This sad and painful addition to our report should call forth all earnestness and zeal in putting forth the greatest efforts and making the greatest sacrifices, in order to guide aright such erring souls before it is forever too late.

"That virtue and devoutness may constantly become more general and vice and crime more restrained, is the daily fervent prayer of

Your Brethren in Christ,

THOS. H. LEINBACH, Chr. of Com.,

C. A. PAULI,

ELIAS ZOLLINGER."

[We have quoted more fully than usual from this report, because we considered it above the average, and treating of important topics. The name of the chairman of the committee will rather add to its importance than otherwise.]

The following resolutions were offered by Rev. J. H. Schmaltz and were unanimously accepted.

"Whereas this Classis views the desolating vice of intemperance as most pernicious in its influence, producing poverty, disease, various crimes, and disgrace, and ruin of immortal souls, and consequently hostile to the conscience of man ; therefore be it

"Resolved, That we will not use intoxicating liquors as a beverage, and that we will also exert all our influence and efforts to arrest the torrent of this debasing sin and endeavor to promote to the utmost of our ability, both by our advice and our example, the blessed cause of temperance in our respective congregations.

“Resolved, That this Classis considers the manufacturing and selling and use of intoxicating liquor as a beverage, as an alarming evil, and that the sin is more especially increased, when it is committed by those who are the professed disciples of Christ, who are under obligation, the most sacred and binding, to use all their influence to suppress this and every other vice, and thus promote the spiritual and eternal welfare of their fellow men.

“Resolved, That a member of Classis be appointed annually to preach a sermon before Classis on the subject of temperance, and that each minister be earnestly requested to preach a sermon annually on this subject to each of his congregations.”

[These resolutions are strong for their time. We may think it strange that it was thought in place for a body of ministers to pledge themselves to abstain from the use of intoxicating liquor. Yet, in those early years, the use of liquor was not uncommon among all classes. Its devastating effect on health, hearth, and home, on society and the State, seems not to have been understood. The body, mind, and soul were gradually being undermined. It is well that in such times the alarm is sounded and people put on their guard. Now that the death knell of the liquor traffic has been heard, we cannot be too thankful that we are gradually getting rid of the evil. We feel like ascribing to the pioneers in the movement so much the more praise for their heroic efforts, when it required no little courage to stem the tide of public opinion.]

[The foregoing temperance resolutions were offered and recorded in English and a German translation follows in the minutes.]

The Board of Missions of the Reformed Church having recommended the setting up of a printing press, the Classis passed a resolution recommending to the next Synod the establishment of a printing press for the Reformed Church, as soon as possible.

The proposition (*Vorschlag*) of the Lebanon Church Council was accepted and reads as follows: “Since this Classis is of

the opinion that the custom of receiving young members into communion (*gemeinschaft*) with the Church without true heartfelt piety is entirely unscriptural and has a shameful influence on the worldly heart; therefore

Resolved, That we recommend it as an urgent duty to the brethren and their different Church-Councils to test carefully all applicants for admission into the Church, and that, not only in reference to their literal knowledge of divine truths, but they should also especially see whether the applicants have correctly laid hold of the fundamental truths of the Christian religion, and have experienced in their hearts the power of the same and are disposed to lead a godly life."

[This proposition was an echo of the spiritual awakening at the time. It showed itself in various sections. We shall have more to say about it hereafter.]

Rev. H. Wagner was appointed to translate the proceedings of Classis in an abridged form into English, and to send it to the "Messenger" at Chambersburg.

A resolution was also passed that every preacher be considered in duty bound to obtain at least ten subscribers for the "Christliche Zeitschrift." This was the German paper of the Church. Sunday Schools also received attention as is seen from the following:

"Whereas it is the duty of pastors and consistories of the churches within our jurisdiction to give all possible Bible and catechetical instruction to the young and rising generation; therefore

"Resolved, That it be recommended to all the consistories and ministers under our care to establish German and English Sunday Schools, so far as practical, wherever they can be established within our bounds."

1839 (Special Meeting)

The Classis met in special session in Lebanon, Aug. 23rd.

This is the first special meeting on record. Only five ministers were present,—Revs. W. Hendel, T. H. Leinbach, H. Wagner, A. L. Herman, and C. A. Pauli.

Dr. Hendel was chosen president *pro tem.* in the absence of Pres. Bossler.

Rev. Ruthrauff, a Lutheran pastor of Lebanon, was admitted as an advisory member.

The secretary then read the call for the special meeting. (The call is not recorded.)

It was moved and seconded and resolved that Bro. Miese be allowed to address the Classis. The Classis then adjourned.

[Bro. Miese had not been received as a member of Classis, because of certain irregularities in his ministerial work. Some accusations were lodged against him. The next meeting will throw more light on this topic.]

1839 (Special Meeting.)

Classis met again in special session in Lebanon, Sept. 11th, at the request of Messrs. Wagner, Hertz, Leinbach, Bossler, Ermentrout, and Vonedá. (The last two were elders.) Letters were received recommending and accusing Rev. I. Miese. He was allowed to address Classis, and stated that he desired a special meeting that he might be received as a member.

A committee of five was appointed to make an investigation "concerning the character of Bro. Miese, as well as his doctrine." Rev. Miese confessed he had transgressed or laid aside the Rules of Synod (*Synodal-Ordnung*), for which he was sorry and would strive with all his power to do better. "Considering all this we have come to the opinion to cover his transgressions with the mantle of charity and to recommend him for reception into our brotherhood." Rev. Miese was then by resolution recognized as a member of Classis. He had come from the Synod of Ohio and had served several congregations, but the Classis

could not receive him until he obtained a dismissal from the Ohio Synod.

A committee was appointed to install Bro. Miese in the Bern congregation, Berks Co., on the third Wednesday in October, 1839. To which installation all consistories under the oversight of this Classis are invited.

1840

In 1840 Classis met at Reading, May 30th. On Sunday morning Pres. Bossler preached on Dan. 12:3. The same time Rev. H. Wagner preached in the Lutheran and Rev. J. Schmalz in the Presbyterian Church. [This is the first time that, at their meeting, members of Classis preached in sister churches, at least we have no record before this.]

At 3:30 the different Sunday Schools of the city assembled in the Reformed Church. Their number nearly filled the room. These Sunday Schools were addressed by Rev. J. H. Schmalz on Luke 24:11. The sight of so many children was indeed solemn and heart-inspiring. The benefit and blessing which Sunday Schools produce must be obvious to every unprejudiced person.

Rev. Thos. H. Leinbach was elected president, Rev. C. Weiler, secretary, and Rev. H. Wagner, treasurer.

Rev. C. W. Schulz was received as a member of Classis. He had been connected with the Synod of Pennsylvania and adjacent States.*

The committee on correspondence received a letter from Elizabethtown, containing charges against Rev. H. B. Schaffner. They duly considered them and were of the opinion that the Classis should appoint a committee of five, three ministers and two elders, to assemble in Elizabethtown and investigate these accusations; and should they prove to be well-founded, this committee shall be empowered to suspend Bro. Schaffner and declare his con-

*The "Free Synod." "Its first title was 'The Synod of the Free German Reformed congregations of Pennsylvania'; but this was subsequently changed to 'The German Reformed Synod of Pennsylvania and Adjacent States.'" *Dubb's Histor. Manual.*

gregations vacant. Revs. T. H. Leinbach, C. Weiler, and J. Schmalz and Elders Bentz and Wolfersberger were appointed as such committee.

The Sunday School cause was making progress, as is evidenced by the following resolutions:

"Whereas, Classis considers it of vital importance to the prosperity and best interests of the Church of Jesus Christ to instruct the rising generation in the fundamental truths of God's Word, and that the system of Sunday Schools, when well conducted, is eminently calculated to give such instructions; therefore be it

"Resolved, That the ministers and elders of churches under the care of this Classis be earnestly requested to establish Sunday Schools in their respective congregations as soon as practical.

"Resolved, That it be recommended to the several Sunday Schools in our churches to introduce the Heidelberg Catechism or the Compend of the Catechism, whenever it will not conflict with the interests of the schools.

"Resolved, That hereafter, at every annual meeting of Classis, a Brother, with a Secundus, be appointed to preach at the next annual meeting a Sunday School and Education sermon, presenting the claims of these causes to the cordial support of the churches."

Another resolution asks the pastors to include in their annual statistical report, the whole number of confirmed members, whether they have communed or not, and only the deaths of confirmed Reformed members.

Some congregations sent trustees as delegates to Classis. Classis decided that in the future trustees will not be recognized as delegates. Elders must be sent.

The following brethren were assigned to duty at the next meeting of Classis. Temperance Sermon: Rev. H. Wagner, primarius; Rev. J. H. Schmalz, secundus. Missionary Sermon: Rev. C. Weiler, primarius; Rev. D. Uertz, secundus. Sermon on

Education: Rev. C. Schulz, primarius; Rev. J. H. Schmalz, secundus.

The amounts paid over by the brethren to the treasurer of the Missionary Society show an advance, as can be seen by this list.

Rev. I. Miese	\$19 25
" J. Gring	10 00
" T. H. Leinbach	5 00
" J. H. Schmalz, in the course of the past year to the Mother Society*.....	765 00
" H. Wagner, for Foreign Missions	60 00
" D. Bossler, Home Missions	60 00
" T. H. Leinbach, for Education	50 00
" C. Weiler, Missions	5 00
" J. H. Schmalz, for Education	75 50

[The money given for education was mostly used in helping indigent students while preparing for the ministry.]

STATISTICAL REPORT OF LEBANON CLASSIS (1840)

	Ministers	Congregations	Sunday Schools	Bapti ed	Confirmed	Communed	Buried
1	Wm. Hendel, D.D.	No Charge.....					
2	M. Brunner.....	No Charge.....					
3	D. Bossler.....	6 Shoop's.....	45		116	22	
4	J. Gring.....	7 Stumpstown.....	101		294	43	
5	H. Wagner.....	5 Lebanon.....	39	13	292	10	3
6	T. H. Leinbach...	8 Tulpehocken.....	108	91	1267	51	2
7	A. L. Herman.....	8 Hamburg.....	216	75	1230	43	3
8	D. Herr.....	5 New Holland.....	50	26	330	34	3
9	C. Weiler.....	4 Reamstown.....	70	16	270	24	2
10	D. Hassinger.....	3 Orwigsburg.....	95		260	25	1
11	P. Mayer.....	5 Zion's (†).....					
12	C. A. Pauli.....	4 Oley.....	90	48	225	21	
13	W. Pauli.....	4 Reading.....	243	100	700	75	3
14	J. H. Schmalz.....	1 Harrisburg.....	5	8	127	1	1
15	I. Miese.....	6 Bern.....	126	43	363	21	4
16	J. Schulz.....						

[Because of the incompleteness of this table no comparison can be made with that of 1830.]

*The Synodical Missionary Society.

†The "Red" Church two miles south of Orwigsburg. The Ref. congregation dates from 1795; the Lutheran goes back to 1754.

1841 (Special Meeting)

President Thos. H. Leinbach called a special meeting of Classis to meet in Myerstown, Feb. 3, 1841. The object of the meeting was to take action with reference to the celebration of the centennial of the introduction of the Reformed Church in America. After a short absence, a committee reported as follows:

"As the Reverend Synod, held in Greencastle, in 1840, recommended and resolved that the year 1841 be celebrated as the centennial jubilee of the origin and progress of the Reformed Church in the United States, and has decided to raise \$100,000 for the support of our Church schools at Mercersburg; therefore we declare with pleasure that we heartily agree to this proposal, with thankful hearts toward God and with love to our Church, and recommend to Classis:

"First, That each minister of this Classis preach on the 25th of December of this year a suitable sermon, in which he shall exhort his hearers to thank the Lord heartily for the foundation, progress, and preservation of His Church in this Western Continent.

"2. Each minister shall try to collect as much as possible in his sphere of activity.

"3. Each minister of this Classis shall encourage his consistency to work energetically with him in this matter.

"4. The way and manner of obtaining contributions for the support and furtherance of our church shall be left to each minister; yet each one should have regard, in accordance with the resolution of Synod, to succeed as well as possible with reference to payment.

"5. Rev. J. Moyer, agent of the Synod, is requested to visit our congregations and gather contributions; he is also recommended to the friendly reception of the church members.

"6. All contributions shall be entered into a book, so that our successors may be able to see the names of the donors, as well as their donations.

"7. The 'Weekly Messenger' and the 'Christliche Zeitschrift,' which are the property of our church and of great value to the readers, shall be spread anew in our congregations.

"8. Each minister shall send to the treasurer of Synod the gathered amounts, as soon as possible.

"9. During the current year each preacher shall discourse on such topics as may be adapted to inform the members better concerning their own church. Above all things regard shall be had to the increase of piety."

[When we came to the above record, a query arose in our mind, why should the year 1841 be selected as a Centenary? What special event characterized the year 1741? We had not on hand the minutes of the Synod of 1840 and 1841. Inquiry of different sources proved of no avail. At last light came from two sources almost simultaneously—from reading the introduction to "Life and Letters of Rev. John Philip Boehm" and from Rev. J. R. Stein, the Stated Clerk of the Eastern Synod who kindly handed me the Synodical Minutes of 1840, 1841, and 1842.

From these sources we learn that the date of this centenary was approximate, not exact. The preamble of the Maryland Classis says: "It is indeed *about* 100 years." In the circular issued by Synod on the occasion it is stated: "It is indeed something more than 100 years since the first German Reformed Church was planted in this country. The date of our origin here, cannot be precisely fixed. This however is of no account. It is just about 100 years since the church began to be known on this side of the Atlantic. It is enough that the first century of our ecclesiastical year is *ended*."]]

The important purposes expected to be subserved by this centenary celebration were (1) to make the church better acquainted with itself; (2) to raise a permanent endowment of our Theological and Literary Institutions; (3) to further the circulation of our

church papers; (4) to awaken an increased vital godliness and promote a pure revival of religion.

[The objects aimed at were not fully realized, but nevertheless much good was done. Some Classes of Eastern Pennsylvania were slow in beginning the work and accomplished little, but Lebanon Classis had not fallen behind.]

In 1841 Classis met in annual session at Lancaster, May 22. Rev. C. Weiler, president; Rev. A. L. Herman, secretary.

The committee appointed to investigate the affairs of Rev. Mr. Schaffner reported that the evidence given to establish each charge brought against Rev. H. B. Schaffner was so abundant and conclusive, that, for the honor of the religion of Christ and the best interests of our Reformed Church and his own good, it was our duty to depose him from the sacred office of the Christian ministry, and to declare the congregations of which he was pastor vacant.

This report of the committee was referred to another committee, together with all the accompanying papers, for their judgment. This committee subsequently reported "that the truth of the evidence constrains us to recommend to Classis the adoption of the report made by the committee appointed by Classis." The report was adopted.

[Rev. H. B. Schaffner had been accused of intoxication, immoral conduct, and foul language. A full report of the trial appears in the minutes, but details here are unnecessary and would be out of place.]

It was resolved that the union (*verbindlichkeit*) between Rev. J. H. Schmalz and his congregation in Harrisburg be forthwith dissolved, and that Rev. J. F. Mesick be installed as pastor of the charge. Thereupon Rev. Mr. Schmalz gave notice of an appeal from this action to Synod, giving a number of reasons.

Classis further resolved that they will use no other than the

Heidelberg Catechism, or an abridgment of the same, imbued with its spirit and meaning, and recognized by the Synod.

The secretary was instructed to insert an abridgment of the proceedings of Classis in the "Messenger" and "Zeitschrift."

Resolved, That the Reverend Synod be requested to appoint a committee to make application to the Legislature of Pa. to pass a law making the printed minutes of Synod evidence in a Court of Justice, when they are certified by the stated clerk.

1842

Classis met at New Holland, May 8; Rev. Thos. H. Leinbach elected president *pro tem*.

Rev. E. V. Gerhart was received as an advisory member, Rev. A. L. Herman was chosen president, Rev. Emanuel Hoffheins, secretary, and Rev. Henry Wagner reelected treasurer.

[The following missionary finances are given. The sums seem to us ridiculously small, but we must remember that a sense of missions had thus far not been cultivated; it was rather the cents of missions.]

Collected for Missions the past year	\$13 64
Balance of last year	5 36½
	\$19 00½
Expenditures past year	18 06
Present Balance	\$ 1 00

Sympathy was expressed for the embarrassed condition of the printing establishment. It was resolved to extend the circulation of the periodicals.

New Holland, Zion's, and Churchtown were organized as a new charge.

The third Reformed congregation of Oley, Berks Co., was received into Classis. Rev. Chas. Shultz was appointed as a supply. The request of the Philadelphia Classis, that the Oley

congregation might form a part of their Classis, was refused, because Oley is within the bounds of this Classis.

Classis adjourned and organized as a Missionary Society. The Executive Committee was authorized to employ a missionary in the vacant congregations within the bounds of this Classis, provided there is any prospect that he can be supported.

1843

This year Classis assembled in Marietta, May 27-30. Rev. Emanuel Hoffheins was president, and Rev. J. W. Reubelt, secretary.

Rev. J. C. Bucher, a member of Maryland Classis, was received and appointed as pastor of the Reading charge, which was recognized as a church of this Classis.

Among the items presented by the committee on correspondence was a communication from the Reading congregation, complaining of the irregularity of Bro. Bucher's call and the introduction of "new measures" into the congregation, with reference to which they ask Classis for a remedy.

A very important and interesting communication was received from Dr. Nevin, wherein he gives a report on the peculiar condition of the church and the sad state of the treasuries of our different benevolent societies. He urgently recommends to Classis the importance of adopting a working plan which will insure a universal activity in our Church, and bring into our treasuries continuous and regular funds. The embarrassment in which we, as a Church, with our benevolent institutions, find ourselves, is evidently not the result of want of means to keep them in a flourishing condition. Our resources are abundant. All that is lacking to make them productive is a plan of operation, like the one here recommended. The necessity or need of something of this sort, has long been felt, and it is the decided opinion of your committee that nothing less than this will bring about the needed remedy.

Therefore, your committee would respectfully recommend the acceptance of the following resolutions, to be able to meet the claims upon us.

"1. Resolved, That this Classis fully approves the action of the special Synod held in Lebanon last January, with reference to the calling of Dr. Krummacher as a professor of our College and Seminary, and the raising of \$15,000 for the establishment of the German Professorship.

"2. Resolved, That it be enjoined on each minister and consistory of this Classis to take proper steps to raise this sum, as soon as possible.

"3. Resolved, That it shall be made the duty of every minister within this Classis to hold collections at different times throughout the year for the various benevolent institutions of our church, as beneficiary education, home and foreign missions, and the incidental expenses of Synod. It shall also be his duty to explain to his people on such occasions the nature of these institutions, and strongly urge their support.

"4. Resolved, That it shall be the duty of every minister of this Classis to draw the attention of his people to the observance of the monthly prayer-meeting for foreign missions, and to take a collection each time for said purpose.

"5. Resolved, That it be enjoined upon every minister to use his influence for increasing the circulation of the 'Messenger' and 'Zeitschrift,' and to become a subscriber himself."

[There was need for this urging of systematic benevolence. The contributions were few and meager, and there was no system in gathering them. Dr. Nevin saw this and hence urged the Classis to do better.]

With reference to the communication of the Reading congregation, the following resolutions were submitted:

"1. Resolved, That the standing committee has examined the call of Bro. Bucher and found it in accord with the constitution

of our church and the charter of said congregation, such as would be approved by this body.

"2. Resolved, That this Classis views prayer-meetings as a chief duty and a home means (of grace), authorized in the Word of God, by the Synod, and the records of the German Reformed Church, as one of the most effective and practical means of furthering godliness, peace and prosperity of any congregation.

"3. Resolved, That the Classis wishes to, and must, support the said congregation and their pastor in their united efforts to kindle a spirit of godliness in Reading, and to raise aloft the standard of true piety, and that we commend them for their fearless, spiritual zeal, and earnest efforts to introduce within their midst prayer-meetings and family worship.

"4. Resolved, That we hope they will not allow themselves to be led astray by any one, but, on the contrary, go forward in the Reformation work already begun, and that they will take as their guide in all their endeavors the constitution of our church and the teachings of the Heidelberg Catechism.

"Respectfully Submitted,"

HENRY WAGNER,
C. W. SCHULZ,
M. LEISS.

[In reference to the above, let us say that at this time the Church in different sections was aroused by spiritual awakenings. These were often sought to be furthered by doubtful methods, which stirred up opposition and caused complaint to be made to the higher authorities. We refer the reader to the chapter on New Measurism for a fuller view of this topic.]

[These are the last minutes written in German, and very hard to decipher. Reports of certain committees subsequently appear in German in the English minutes, as previously a few reports were in English in the German minutes. The English tongue was gaining ground every day and English sermons more frequently

were preached. Hence it was not more than fitting that the minutes should put on another garb and speak the native tongue.]

1844

New Holland again saw Classis assemble within its precincts, May 17, 1844. Rev. David Bossler was elected president and Rev. Jno. F. Mesick, secretary.

Rev. Jesse Steiner was dismissed to connect with the Ohio Synod. Rev. Herman Bokum was admitted to a seat, in view of his reception by the standing committee.

Rev. Alfred Nevin (Old School Presbyterian) was admitted as an advisory member.

Resolved, That the appointment of Dr. Philip Schaff by Synod to the German Professorship be highly approved by Classis.

[This is the first mention of the name of this distinguished theologian, who acted so prominent a part in the subsequent history and development of the Reformed Church, and of religion in general. His was a world-wide reputation, and justly so.]

Revs. D. Bossler and J. F. Mesick and Elders D. W. Gross and John Lutz were appointed to represent Classis at the Sunday School Convention, to meet in Harrisburg, May 30, 1844. Each of the congregations were requested to send delegates.

[This participation of Lebanon Classis in a Sunday School convention is the first we find on record.]

Resolved, That our treasurer be requested to forward a report of our domestic missionary operations to the Secretary of Synod's Board of Domestic Missions.

Resolved, That as a Classis we hereby testify our attachment to the parent Board of Domestic Missions, and our determination to sustain its operations, so far as is consistent with the interests of the churches within the bounds of this Classis; but we must beg leave to appropriate our funds as we have done within the last year, where we feel they are so greatly needed to cherish the weak congregations within our bounds, and that all our

surplus funds, after making such deductions, shall be handed over to the treasurer of the parent Board.

[The problem here presented occasioned much annoyance in the subsequent history of the Church—the claims of the General Board vs. those of Classical Boards. It has been solved in favor of the General Board.]

The committee on Classical Minutes reported a resolution requesting each pastor to preach in behalf of prayer-meetings and to establish them within his congregations, wherever practicable. Then it was resolved that this resolution be continued in force next year, and that the attention of those who have neglected this duty be called to the subject, and that the brethren be requested to report distinctly to the next annual meeting of Classis as to their action in this matter.

This 1844 meeting of Classis was to be held in Lebanon, but, as the church was undergoing repairs, the President at the request of several brethren called the meeting at New Holland.

The special committee, to whose consideration the spiritual destitution of this Classis was assigned, beg leave respectfully to report that the subject has lost nothing of its interest from examination. We do believe that the time has come, when this portion of the Church must make vigorous efforts to retain and cultivate the ground already in its possession. Too long already has it been a prey to proselyting sects, and it is high time that we should seek to guard and cultivate it with a diligence commensurate with our obligations to God and the principles of the glorious Reformation.

There are indications, not a few, that we as a Church shall become the theater of systematic operations, prosecuted by other churches, to take possession of our territory, who are unwilling to work under our banner, and, although harmonizing with us in doctrine, demand that we shall give up our peculiar form of

existence and be merged into their more modern church establishments.

Let these facts provoke us to a holy emulation to take care of our own churches and to provide adequately for their spiritual necessities. We have great reason to be encouraged in such efforts from the complete and rapid success which has attended our efforts to revive the church of Columbia, through the labors of one missionary, the Rev. H. Bokum.

Your committee would, therefore, recommend the continuation of the same measures in the future, and in other sections of Classis. In our estimation there is room for two additional missionaries in Lancaster County. It is our opinion that Petersburg, Safe Harbor, Conestoga Center, and Millersburg* might safely and advantageously be constituted into one pastoral charge, and that Rohrerstown, Washington, Bainbridge, Mt. Pleasant, and Mt. Joy might constitute another. Here is material which needs only the hand of some faithful minister, able to preach both in German and in English, to mould into self-sustaining charges in a short time.

We would also recommend, in view of the inroads to which they are exposed, that the wealthy and extensive pastoral charges in the Eastern part of our Classis make arrangements to call in colleagues to preach in the English language to the young people, so that the next generation may not pass out of the bounds of our Church; and that instead of thwarting their wishes, which has ever proved a suicidal course in those congregations, where it has been adopted, the older people should gratify the desires of the younger and supply them with the means of sustaining additional pastors. This division of labor in spiritual things, as well as in temporal, will yield a twofold harvest, producing an increased willingness on the part of the people to contribute.

*Millersville, no doubt, is meant. The original also has Pittsburg, instead of Petersburg.

because of greater privileges they enjoy; and an increased dissemination of knowledge and grace, in proportion to the frequency with which religious instruction is imparted.

Your committee would call the attention of diligent, self-denying young men to this field, with the fullest confidence that they will be extensively useful and ere long able to build up flourishing pastoral charges. With you, dear brethren, we leave this subject. May the God of our fathers guide your counsels, and may our Church be perpetuated as a blessing to our beloved land—J. F. Mesick, J. C. Bucher, D. W. Gross.

[How strange that some encampments in the Lord's Vineyard should at times have furtive designs against others! How glad we should be that the different divisions of the army of the Lord are beginning to work in unison and to regard each other as fellow soldiers engaged in assaulting the common enemy and extending the Kingdom of their common Master.]

[The second topic of the report, the increased use of the English language in public worship, was timely and called for, especially in the cities and larger towns. No doubt, the Church had lost ground by clinging too tenaciously to the tongue of their fathers. We must adapt ourselves to changed conditions, when these conditions are inevitable and grounded on principles of righteousness and truth.]

In the report on the State of Religion, the watchmen on the walls of Zion are exhorted to present to their people the whole counsel of God, however unwelcome this course may be to those who have been for many years in the habit of regarding themselves as Christians, because they have been confirmed, and perhaps yearly partaken of the Lord's Supper. In accordance with these views, the prayer-meeting, the Sabbath, and every other scriptural means of advancing evangelical piety have received a prominent place in the attention of the brethren. At the same time it is not less gratifying to observe that the con-

gregations of the brethren are impressed very deeply with the conviction that "except a man be born again he cannot enter into the kingdom of heaven," and that the dividing line between the converted and the unconverted is more and more deeply felt to exist. The cry in opposition to "night meetings," "protracted meetings" and "prayer-meetings" is still heard, but it produces no longer the impression which it did in former years.

During the past year a box of clothing, books, and useful articles was sent to Rev. Benj. Schneider, a missionary stationed at Brusa,* in Asia Minor,—by Rev. J. F. Mesick's congregation at Harrisburg.

At the monthly concert of prayer for Sabbath Schools, the custom has been introduced of having an essay read by one of the teachers, on some subject selected by himself on the duties of teachers, parents, and scholars, with regard to Sabbath Schools.

The Rev. Henry Wagner has, amongst other exercises, an English Bible Class on Thursday evening, which the Sabbath School teachers attend, and at which the lesson for the Sabbath ensuing is taken up as an exercise. This has proved very useful in instructing the young in the fundamental doctrines of religion.

The Rev. Mr. Bucher, in addition to other labors, has delivered three successive courses of catechetical lectures, which have been blest in the conversion and edification of many. In spite of a time-serving ministry and a scoffing press, the prayer-meetings are well attended, and the influence of the catechism and prayer-meeting is felt more and more. A female prayer-meeting is held weekly in a private house, while the males assemble in the lecture-room.

[Thus we see that piety is sought to be cultivated by prayer and catechetical instruction and nurture of the Sabbath School.

*Rev. Benjamin Schneider was a missionary of the American Board at Brusa (Brusa), Asia Minor, and Aintab, Syria. From 1840 to 1865, \$28,000 was given to the missions through the American Board of Foreign Missions. In 1842 Rev. Mr. Schneider joined the Reformed Church.

What a surprise an English Bible Class would have been ten years before!]

The special committee to make a record of donations of the several pastoral charges to benevolent objects reported that \$60 was contributed to the Bible Society, \$83 to the Tract Society, \$240.55 to Foreign Missions, \$201.76 to Home Missions, and \$422 to Education. Besides, a box of clothing, books, and other useful articles had been sent to Brusa, Asia Minor. (These contributions are credited to the respective congregations in the original report.) The committee, however, add that this report shows that several of our pastoral charges have not complied with the recommendations, either of Synod or Classis, and that, although they are possessed of no inconsiderable resources, yet they have not made any contributions in aid of the struggling cause of Christianity in our denomination. We would kindly and respectfully ask these brethren, whether it is consistent with the prayer, "Thy kingdom come" and the injunction of Scripture, "Look not every man on his own things, but every man also on the things of others," to withhold to this extent the silver and the gold from the Lord's treasury, when all will acknowledge that they are a loan from God, designed to be used for his glory, and that they are greatly needed for the supply of ministerial labor, for the lack of which precious souls are perishing.

Our beneficiaries too are suffering some privations. Can you not spare of your abundance to feed and clothe them? All our institutions and benevolent operations are crippled at the present time, for the want of sufficient liberality on the part of a portion of our congregations.

Consider these painful facts, we beseech you, and may you act wisely and devise liberally. We have twenty pastoral charges. The sum of only \$15 from each would throw \$300 into our treasury. What a handsome addition to the contributions of last year!

Finally, brethren, we have only to say that this record will

transmit to posterity the evidence of our zeal or indolence in the great interests of the Redeemer's kingdom. They will judge of us individually by what they read in this book of minutes. But a far more solemn thought is, that there is a book of remembrance written before God, in which not only our good deeds, but also our omissions of duty, are distinctly recorded in characters which will reveal to the universe and expose to all eternity the evidence of our guilt. Let us then not fear to present the claims of these various objects of benevolence to our people; let us at least do our duty; let us give them light; portray to them in vivid colors the desolation and wants of Zion; and then leave it to God and their consciences to decide what portion of their substance they ought to consecrate to God in establishing our benevolent institutions and in carrying forward the religious operations of our Church. Rev. J. F. Mesick, Chm.

[This appeal holds good for all time. O, that the sense of stewardship would be more keen!]

Adjourned to meet in Womelsdorf.

1844 (Adjourned Meeting)

Classis held an adjourned meeting at Womelsdorf, June 11, 1844. The committee appointed to investigate charges against Rev. Wm. Pauli found the charges established, and recommended his deposition, which was done. The charges were contempt of church courts, interference with other congregations, prevarication, and denunciation of piety and prayerfulness as hypocrisy and fanaticism.

Rev. B. S. Schneck gave an address on the necessity of endowing the German Professorship in the Theological Seminary to the amount of \$2000. The interest of this sum was guaranteed to be paid annually, until the principal is paid, which was distributed among pastoral charges to the amount of \$100 each.

Rev. Henry Wagner, as chairman of a committee on the Pauli

case, presented a report wherein he justifies Classis in deposing Rev. Wm. Pauli.

[As these depositions are unfortunate and unpleasant occurrences, we do not like to dwell on them in detail. Would that they had never occurred. But we content ourselves with giving mere facts and results.]

1845 (Special Meeting)

Classis met in special session Jan. 11, 1845, in the Tulpehocken Church, near Myerstown, "to attend to the interests of the Tulpehocken congregation and to transact all other business that might be brought before Classis."

Rev. Herman Bokum was deposed from the ministry for appropriating \$237, collected for a new church in Columbia.

Charges against Rev. Thos. H. Leinbach were found illegal. The election of officers in his church was found legal. Mr. Seibert's suspension was endorsed.

1845

Classis met in annual session May 17, 1845, in Schaefferstown. Rev. Thos. H. Leinbach was elected president and Rev. P. D. Schory, secretary. The meeting was not held at Hamburg, because the church there was undergoing repairs.

Rev. Joel L. Reber was received from the Susquehanna Classis.

The Report on the State of Religion says: We have had no occasion to rejoice in extraordinary outpourings of the Holy Spirit, as in former years, but so much the more graciously has the Lord blessed the ordinary means of grace, and quietly and barely noticeably, like the morning dew, fell the blessing of heaven upon us, and the mustard seed of the kingdom of God, sown through the Word, has flourished, struck root, and already has some fruit.

Yet the Lord does not lead us all in one and the same way, for, while the most congregations have been upheld and quickened by the cool morning dew of the Lord, individual congre-

gations of two brethren were visited by an extraordinary outpouring of the Holy Spirit.

Rev. J. A. Reubelt was dismissed to the East Pennsylvania Classis.

\$491.50 was announced to be the sum contributed to the \$2000 German Professorship Fund. \$120.62½ was also contributed for interest.

"The report of the Committee on Finance," the secretary states, "was but verbal, amounting to nothing, and yet it was received." [Quite a frank statement!]

Rev. C. A. Pauli's name was ordered to be stricken from the list of Classis. No reasons are stated. This is one of a series of "general resolutions," closing the minutes.

1846

Lebanon Classis met in Elizabethtown, May 19, 1846.

Rev. J. W. Hoffmeier was received as a member.

Rev. J. C. Bucher was elected president, and Rev. P. D. Schory was appointed Stated Clerk. Rev. Henry Wagner was continued as treasurer.

A committee of three was appointed to confer with the stated clerk concerning compensation for his services.

Palm Church, Palmyra, made application to be received under the care of Classis. The request was granted.

The following contributions were announced: \$100.25 to the interest of the German Professorship Fund; \$801.19 to the principal of the same.

"Letters from Broosa" a book published by Rev. Benj. Schneider, was approved.

The congregations of Campbelltown and Palmyra having given a call to Rev. J. D. Zehring, it was resolved that the said congregations constitute the Palmyra Charge, and that Revs. Thos. H. Leinbach, H. Wagner, and D. Bossler constitute a committee to ordain and install Bro. Zehring as pastor of said charge.

The committee appointed for the purpose recommended that each charge pay annually one dollar to the Stated Clerk for his services.

Pottsville, Patterson, Middleport, Tamaqua, New Philadelphia, Lewistown, and Tuscarora were constituted a new charge for English preaching.

From the Report on the State of Religion we cull the following: "A serious evil once more is doing its soul-destructive work among the youth of the Church. It is the product of various fanatic sects around us. These open their mouths wide in declaiming against our Church and her usages. 'A dead church;' 'infant baptism of no use;' 'catechetical instruction is vain and does more evil than good,' etc., etc. By such declamations the inexperienced youth become indifferent, parents neglect to urge them, as is their duty, and they remain outside the Church too long and are often lost altogether. . . .

"Is it not time to raise up a standard against this lying declamation? It is mostly made use of by such as know nothing of our Church nor of her usages, though, too often, it is to be feared, it is practiced by those who know better, but are intent on building up congregations by almost any means whatever. This evil should be opposed, and, if possible, corrected in a Christian manner."

1847

In 1847 the Classis met at Orwigsburg, Schuyl. Co., on April 30.

Rev. J. W. Hoffmeier was chosen president. Rev. Wm. Schory and Rev. H. Wagner were continued as stated clerk and treasurer respectively.

Synod adopted the request of Lebanon Classis respecting Home Mission operations—that they be carried on by all the Classes through the parent Board.

In the reports on the State of Religion two sides are always

referred to. "Yet we dare not present only the bright side; on the dark side there are many deplorable features. There still prevail too much worldliness and love of sin, unbelief, vice, miserliness, dissipation, gross desecration of the Sabbath, blaspheming the name of God, insolent mockery and disdain of the means of grace, and vehement opposition to the teachers who seek to exercise their office, in compliance with the command of Christ and to appease their own consciences. In some sections divine worship, as well as the sacraments, baptism, and the Lord's supper, are neglected by many, or even regarded as fanaticism" (*Schwärmerei*.)

[When reading such a report, one must remember that in those times the morality of the community (outside of the Church) was low. Church life may have been deeper and intenser, but the unchurched were more sinful than now. The many organizations and institutions tending to elevate humanity were wanting, such as the Y. M. C. A., Y. W. C. A., Christian Endeavor Society, Salvation Army, Rescue Clubs, Wayside Missions, Children's Aid Societies, Temperance Unions, etc., etc.]

The death during the year of Rev. Wm. Hendel, D.D., and Rev. Peter Sweigert is referred to. "The departure of these brethren is a loud summons to all of us. 'Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.'"

[The Classis lost an able and devoted member, when Dr. Hendel was called away. But the Lord's work depends on no single man. He always raises up some one to carry forward his work. We refer the reader to a short sketch of Dr. Hendel given elsewhere.]

The work of Dr. J. W. Nevin on the Heidelberg Catechism was recommended to our people as worthy of perusal.

1848

In 1848 Classis met for the first time in Palmyra, Lebanon County, May 12. Rev. Joel L. Reber was elected president.

Resolved, That the order of Classis to appoint a stated clerk be rescinded, and that we elect a secretary, according to the old plan. Rev. J. W. Hoffmeier was then elected secretary and Rev. Henry Wagner, treasurer.

The secretary was instructed to enter upon the minutes of Classis all moneys contributed by this Classis to the German Professorship.

Moneys paid in former years	\$800 00
Rev. T. H. Leinbach, K. Gerhart, Plainfield Bond*	100 00
Rev. Isaac Miese, Plainfield Bond	100 00
Rev. J. L. Reber, Plainfield Bond.....	100 00
Rev. J. D. Zehring, Plainfield Bond	100 00
G. H. Small, Harrisburg, Plainfield Bond.....	100 00
Two ladies, cash, Harrisburg, Plainfield Bond	100 00
F. Kelker, cash, Harrisburg, Plainfield Bond...	30 00
Michael Teiss, cash, Lebanon	50 00

\$1,480 00

Rev. J. C. Bucher, collected interest.....	\$43 00
Rev. J. L. Reber	6 00
Rev. J. W. Hoffmeier	10 00
C. Gast, Lancaster Cong.	6 00

65 00

\$1,545 00

Still due, \$455.00.

Rev. H. Bokum was received anew as a member of Classis, having submitted to discipline, and having shown repentance and exhibited Christian conduct. [See special meeting, 1845.]

Aaron S. Leinbach was admitted to examination and recommended for licensure. A call to the Palmyra charge was given him.

1848 (Special Meeting)

Lebanon Classis met in special session in Reading, on Nov. 14. The pastoral connection between Rev. A. S. Leinbach and the Palmyra charge was dissolved; likewise between Rev. J. C. Bucher and the Reading congregation.

* See close of Chapter VII.

Rev. A. S. Leinbach's call to the Reading congregation was confirmed. The Second Reformed congregation of Reading was taken under the care of Classis.

Thos. C. Porter, licentiate of the Presbyterian Church (old school) having received a call from the Second Reformed Church of Reading, presented a request to be received into the Classis, and ordained and installed as pastor of said charge. The request was granted. In the afternoon Revs. T. C. Porter and A. S. Leinbach were ordained in the First Church, and in the evening they were installed.

1849

In 1849 the Classis met in annual session in Salem Church, Millersburg, Berks County, on the 11th of May. [Millersburg is now the same as Bethel P. O.]

Rev. Thos. H. Leinbach was elected president,

Resolved, That Classis elect a stated clerk subject to reelection every three years, and that he be paid annually, as compensation for his services, one dollar from each pastoral charge. Rev. J. W. Hoffmeier was elected to this position.

Resolved, That Revs. S. R. Fisher and Jacob Meyer, of Mercersburg Classis, and Rev. H. Harbaugh, of Susquehanna Classis, be invited to take seats among us.

Rev. T. C. Porter's connection as pastor with the Second Reformed Church of Reading was dissolved, and he was dismissed to Mercersburg Classis.

Resolved, That Synod be requested to print in full the proof passages in subsequent editions of the Heidelberg Catechism at the bottom of the page, in small type.

At the close of the session (Tuesday, p. m.) Rev. H. Harbaugh addressed Classis in an affectionate manner. A response was made by the president.

From the Report on the State of Religion the following is taken: "There was a time when a morbid appetite for novelties

bid fair to carry everything before it. But happily God has cured us of this evil, and blessed be His name. We have come to the conclusion, that, after all, we may be solid and substantial Christians, without becoming enthusiasts. Nor do we longer mistake the jerks of a galvanized corpse for the signs of vitality, nor St. Vitus dance for free and healthy motion. And we believe that when a man steps along soberly and steadily, he is after all walking most safely, and most sure of progress. Our cry now is the old paths. Let us return to the ancient landmarks."

[We quote this passage as an indication that the religious pendulum is still vibrating. It sways to one extreme and then tends to return. Later on we shall have something further to say on this movement.]

1850 (Special Meeting)

The Classis met in special session at Myerstown, Jan. 22. C. F. Hoffmeier was appointed secretary, in the absence of the stated clerk.

Rev. C. A. Behrends was deposed from the ministry for immoral conduct.

1850

The annual session of Classis was held at Jonestown, May 3, 1850. Rev. David Bossler was elected president.

Whereas, The secretary of Susquehanna Classis has failed to forward a dismissal to Rev. H. Harbaugh, and

Whereas, It appears from the "Weekly Messenger" that the Rev. H. Harbaugh has been dismissed from the Susquehanna Classis, in order to connect himself with Lebanon Classis; therefore

Resolved, That Rev. H. Harbaugh be received as a member of this Classis.

On Sunday, May 5th, a missionary sermon was preached by Rev. H. Harbaugh, from Isaiah 42:2-3.

The amounts subscribed for the permanent endowment fund of the Theological Seminary are as follows:

Rev. David Bossler, \$92; Rev. Jno. Gring, \$30; Rev. E. H. Hoffheins, \$100; Rev. A. S. Leinbach, \$150; Rev. J. W. Hoffmeier, \$300; Rev. J. A. Reubelt, \$50; Rev. T. H. Leinbach, \$130; Rev. H. Wagner, \$700; Rev. J. L. Reber, \$100; Mr. David Stone, \$50. Total, \$1,702.

The committee appointed to consider the Lancaster trouble arising from "language" difficulties, reported that they had visited Lancaster and settled the matter satisfactorily. The pastoral relation between Rev. N. A. Keyes, English minister, and Rev. D. Y. Heisler, German minister of the one part, and the First German Reformed Church of the second part, was dissolved.

A second Reformed congregation was organized, over which Rev. N. A. Keyes was placed for the present as a supply. This church has secured a subscription of nearly \$7,000 toward the erection of a new church, purchased a lot of ground in an eligible location, and enrolled a membership of one hundred communicant members.

The First Reformed Church is left in comfortable and prosperous circumstances, as they have retained all the church property, consisting of the house of worship and lot thereunto belonging, a parsonage, and a lecture-room, all worth not less than \$15,000. To this an exception must be made of the new cemetery, out of town, valued at \$2,000, which they have agreed to transfer to the Second Church forever, in conformity with the stipulations of the charter of the First Church. The property of the Sabbath School Association was equitably divided between the Sabbath Schools of the two congregations. They have already succeeded in obtaining a pastor, the Rev. Dr. Harbaugh, who has settled in their midst with every prospect of usefulness.

In effecting this division of the congregation in Lancaster, your committee fondly hope that they have healed past difficul-

ties and that they have laid the foundation of two churches, each of which in a few years will fully equal in numbers the original congregation.

The removal of our institutions to that city, as anticipated, will complete nobly the work which has now begun.

With the prayer that the great head of the church will graciously own and bless our work, we respectfully submit our acts to Classis for their confirmation and approval.—The report was adopted.

As known, Bro. Herz has already for some time preached at Ephrata for the so-called Siebentaeger* (Seventh Day Baptists); therefore the attention of Classis is respectfully called to the matter and asked to decide whether it is constitutional. Resolved, That a committee be appointed to go to the Bethel† congregation (Ephrata) and ascertain how matters stand between Bros. Herz and Graeff.

[The Report on the State of Religions and Morals, though somewhat lengthy, is of such merit that we give it entire. Rev. H. Harbaugh was the chairman of the committee. The report is worthy of careful reading.]

Lebanon Classis covers a territory** on which are planted some of the oldest congregations† in our Church. Many of our sanctuaries have been filled with the devotions of those who lived in another century. On many of our pulpits stood those patriarchal ministers‡ around whose memories are clustered many venerable associations. At many of our altars have knelt and bowed many generations dead! In the well-filled grave-

*These were the successors of Beisel's Brotherhood, who had established the Kloster (Cloister) at Ephrata, almost one hundred years before.

†Bethany is meant, near Ephrata. At first called Cocalico.

**Embracing all of Lebanon, Lancaster, and parts of Dauphin, Berks, and Schuylkill Counties.

†Such as Hill, Tulpehocken, Millbach, Kimmerling's, Shaeffer's, Heller's, Cocalico, Muddy Creek, Seltenreich's, Lancaster, Royer's, Host, Oley, Hain's, and Bern.

‡Including Revs. Conrad Templeman, John Philip Boehm, Wm. Hendel, Sr., Daniel Wagner, Nicholas Pomp, F. L. Herman, Wm. Runkel, Caspar Wack, J. C. Bucher, and many others.

yards around them, are quietly sleeping our brethren who went before us in the profession of their faith, and are now waiting for us in heaven. How hallowed, how soul-subduing, and yet how animating, are the associations and memories which rise before us in the path of our ministrations! Most truly are we surrounded by a cloud of witnesses.

How interesting to review a vineyard over which the good Husbandman has so long presided, and from which He has called to their final accounts so many stewards, who have lived and labored before us! How solemn and instructive, too, it is to wonder how many of those who have prophesied in His name have found at the meeting of their Master, that He never knew them, and how many of those who ate and drank in His presence have heard the sentence, "Depart from me, ye workers of iniquity!"

How still more solemn for us is it to ask, in view of our present field and of the labors of the past year, how much of the blood of souls is upon us as ministers, and also how many of those for whom we labor are in danger of being cast out at last from the Vineyard of the Lord, as barren and cursed branches!

The pastoral reports complain that, judging the tree by its fruits, it appears that barren fig trees are numerous, and that there are many who profess to be Christians, but are not so, and do lie. This is a complaint which has pained the ears of the pious in all ages. Esaus who sell their birthright and Judases who sell their Lord, have existed, do exist, and will exist, till God shall tell the reapers at the end of the world to separate the tares from the wheat. Many of these have stood another year. Let us pray the good Lord to spare them yet another year and give them repentance unto life.

The reports complain of indifference. This is said in many charges to be general. No sin of the same magnitude as this, is taken so easy and viewed with so much charity. This is the

damning sin of the Scriptures. "Outer darkness" is the doom of the "unprofitable servant." For neglect of salvation there is no escape. It was over those who did not consider the things that belong to their peace, that Jesus with tearful eyes exclaimed, "O Jerusalem! Jerusalem!" Let persons just refuse to be with Christ, and they are against Him. Considering the claims which Christ and His Church have upon all hearts, there can be no greater insult to Heaven than to treat those claims with indifference. We know of no contempt equal to silent contempt. There is no doubt that honest opposition to the claims of religion will be viewed, on the part of Christ, with as much lenity as indifference to it. Infidelity wards off the church with open weapons; indifference invites her with a smile to draw near, only to insult her to the face. Who would not rather be met by manly opposition than to be passed by in silent contempt?

Bad as this spirit of indifference is, it has spread like a fearful blight over our churches; indifference to Church order and authority, to doctrine, to the purity of the Church, to pledges and vows, to our benevolent, literary, and theological institutions, to family religion, and to religious culture among our baptized children.

Your committee would mention with special emphasis the indifference with which the Holy Supper of the Lord is treated in many of our churches. According to the statistical report of many charges, one-third and even as high as one-half, yea, in one over one-half, of the members are not communicant members! What kind of religion is that, we would earnestly ask, in the name of the dying love of Jesus, which does not lead members to the Lord's table for years? How can the last, the dying command of Jesus be neglected, and yet the person lay claim to be a Christian? Why are such persons members, and why is the Church compelled to drag them after her from year to year as torpid and lazy limbs? May not here the apostolic ques-

tion be asked, "Do not ye judge them that are within?" May not the injunction be enforced, "Purge out therefore the old leaven, that ye may be a new lump?"

Some of the reports also complain of a spirit of insubordination, as manifesting itself in blunt and bold impudence. Many are not willing, according to the Savior's command, to hear the Church. When the Church says "I was before you and I am over you," they cry back insultingly "This is a free country." This is complained of as manifesting itself, not only in congregations, but in families. The solemn fact seems to fade from the consciousness of many, that in the Church and the family, as well as in the State, "the powers that be are ordained of God." This is a threatening evil. God grant that we may not live to see the day when the feeling that flatly contradicts the Master shall become general, that the branch *can* bear fruit of itself without abiding in the vine. May He who shields His Church against the gates of hell also reprove the spirit of selfishness, insubordination, and independence. •

We have mentioned the existence of many dead members, the spirit of indifference, and of restless insubordination, as prominent evils existing in our bounds. These have a reason for their existence. The sources of these must be mentioned. Your committee believe these evils grow out of two causes, the existence of large and overgrown charges, on the one hand, and the existence of small and feeble charges, on the other. As too large farms or gardens are always subject to weeds, so large charges are good ground for tares. The shepherd's eye must rest on his flock, and hence he must occupy a position where he can overlook them at pleasure. If not, some will wander, some will be torn by enemies, and some will be without pasture.

Some of our charges are composed of from four to eight congregations, with addition of preaching places. Some of these congregations, singly, number hundreds, and the charges as a

whole, five, six, nine hundred, and even a thousand, members. How can one man bear such a responsibility and perform such duties? The preaching is necessarily confined to once a month, communion to once a year, and proper pastoral labor is utterly impossible. Then, of course, proper preparation for the pulpit in the study is entirely out of the question. The minister, to the sorrow of his own heart, to the injury of his mind, to the ruin of his health, to the ruin of the spiritual interests of his charge, must traverse the country day after day and from congregation to congregation, rather like a tax-gatherer or a constable than like the shepherd of a flock. And yet, with all his diligence, he nevertheless must needs suffer much of his charge to lie open to wolves, and many of his fields bending for the harvest must decay in the absence of the reaper. Oh! that the Lord would send laborers and divide his heritage among more stewards.

We mention, however, with pleasure that indications appear of a change for the better in this respect. Not only have some of the congregations in our larger towns obtained one pastor to each church, but even in the country this has been done in one case during this year. We refer to the praiseworthy example of the congregation of New Providence, existing in a neighborhood in Lancaster County. May many soon follow their example.

While some of our charges are too large, others are cramped and hedged as feeble outposts. Thus the same effects which are produced in the former case by unwieldy charges are here found to result from almost defenseless weakness and consequent discouragement. Pastors can remain but a short time for want of support, and are thus forced to frequent changes, which exposes these charges at speedy intervals to sect and schism. Thus, while some bear the ark too slowly, because they are too fat and full, others cannot bear it at all, because they are limber and lean. Our ways are not equal. If our churches are to become united, spirited, and flourishing, if our children are to

be filled from the warm bosom of the Church, if restlessness and impudence are to be curbed, and the hunger of many who are really hungry is to be satisfied, then the Classis must make our charges smaller.

It is a wretched policy to undertake to possess and cultivate new gardens in the far West, when our own is running to weeds. The reason we are so unsuccessful in our missionary operations is this neglect at home. We have said, "Lo, we turn to the Gentiles," but God meets us with "Let the children first be fed." We lengthen our cords, but strengthen not our stakes, till the tabernacle threatens to fall upon our heads. God grant us to see that the large, black spots in our own eyes are but the dark, broad relief of objects near us.

We have drawn out the dark canvas. Of course, there is also a picture of more or less beauty and brightness to be drawn upon it. Yet we deem it not necessary to enlarge on this point. The good we need not so particularly to mention. David was not benefited by numbering the people.

We may mention as special among the signs of progress, that during the past year there has been a more than ordinary spirit of church building and remodeling. Some five or six new churches have been built. Several have been remodeled. Several congregations have built towers and procured bells, while several more are about to do so. Several churches are also to be built during the coming year. It is certainly a pious act to build the Lord a house, or in any way to beautify the place of his earthly habitation. All this is encouraging.

Now, brethren, we are on the threshold of another year. During the past year our lives of health have been precious to God. Whether we shall live or not, it is almost sure that some to whom we minister will not. Let us go back to those who compose our flock and say to them with earnestness, "Whatsoever your hands find to do, do it with all your might, for there

is no work, nor device, nor wisdom, nor knowledge in the grave, whither thou goest."

Respectfully submitted,

H. HARBAUGH, Chairman,
J. L. REBER,
N. A. KEYES,
GEO. LERCH,
DAN'L WEIZEL.

[One cannot but admire the earnestness, the solemnity, and the sense of responsibility shown in this report. The diagnosis of the Church's condition and the remedy suggested for her relief shows a keen mind. This was one of the problems with which the Committee on Reconstruction had to cope in later years.]

1851 (Special Meeting)

Classis convened in special session at Lebanon, April 3. The president and stated clerk being absent, Rev. T. H. Leinbach was appointed president and Rev. C. F. Hoffmeier, secretary. The object of the meeting was stated. It was to act on the resignation of Rev. H. Wagner, pastor of the Lebanon Charge, and on the reception and installation of Rev. F. W. Kremer, of Mercersburg Classis, as his successor. Rev. H. Wagner's resignation was accepted, and Rev. Mr. Kremer's call to Lebanon confirmed. Rev. F. W. Kremer was installed the next day. The committee consisted of Revs. Thos. H. Leinbach, D. Herz and L. E. Graeff. Rev. Mr. Wagner was given a dismissal to connect with Mercersburg Classis.

1851

Classis held its annual session at Manheim, May 21st, 10 a. m.

Rev. Henry Harbaugh was elected president and Rev. F. W. Kremer, treasurer. Rev. Mr. Kieffer, of Maryland Classis, was received as a member of Classis. His call to the Second

Church of Reading was confirmed. Rev. A. Helfenstein was received as a member from the Protestant Episcopal Church in Ohio.

Bindnagel's congregation asks to be disconnected from the Palmyra Charge. Granted.

Bellevue congregation asks to be connected with the Jonestown congregation. The following resolutions disposed of the matter:

Resolved, That the Bellevue congregation be taken under the care of this Classis.

Resolved, That the Jonestown and Bellevue congregations constitute a pastoral charge, and that the neighboring congregations be encouraged to unite with said charge.

A call to Rev. J. L. Reber from the Millerstown* charge was confirmed.

Resolved, That the Bellevue congregation be allowed the privilege of inviting neighboring ministers to preach and catechise for them, until they shall be supplied with a minister.

1851 (Special Meeting)

The Classis met in special session at Lewistown, Schuylkill Co., Aug. 20. In the absence of the president, Rev. Moses Kieffer was elected chairman *pro tem*. Rev. Jacob Kline's call from the Lewistown congregation was confirmed, and Bro. Kline was ordained and installed.

1851 (Special Meeting)

Another special meeting of Classis was held at Jonestown, Sept. 3rd. Rev. Thos. H. Leinbach was appointed president *pro tem*, and Rev. Mr. Kremer, secretary *pro tem*. Rev. A. Romich was examined and licensed, and a call to him confirmed from the Jonestown congregation. He was ordained and installed.

*Millersville, Lanc. Co., is meant.

1852 (Special Meeting)

Classis met again in special session at Reading, in the Second Reformed Church, March 9th, 7 p. m.

Rev. J. D. Zehring was received from the Susquehanna Classis, and a call to him from the Host congregation was confirmed. Rev. C. F. Hoffmeier was dismissed to Westmoreland Classis, having received a call from the Somerset charge.

1852

Classis met in annual session at Annville, May 14th, 7 p. m. The opening sermon was preached by Pres. Henry Harbaugh from Ex. 3:3.

Rev. A. S. Leinbach was elected president, Rev. F. W. Kremer, stated clerk and treasurer.

The Host and Blue Mountain* congregations, under the care of Rev. J. D. Zehring, were constituted a charge with the title, Host Charge.

A resolution of Synod, requesting this Classis to consider the propriety of dividing its territory into two classes, was referred to a committee consisting of Revs. I. Gerhart, T. H. Leinbach, E. H. Hoffheins, and Elders I. Myers and C. Loose.

The Report on the State of Religion states that there are about 70 congregations, with 7,000 communicants, on our Classical roll. Though we have made progress, we have not reached the standard of our ability, much less of our duty, in the practice of giving to the cause of Christ. At the rate of \$3 a year, or 25 cents a month, or one cent a day, for each communicant member, \$21,000 might be obtained for benevolent purposes. This amount the poorer class of members might earn with the labor of their hands, or save from their superfluities with a little self-denial, while our wealthy members might give large sums, which would greatly increase the above amount.

* Zion's Church, Stramstown, Berks Co.

Could some such single plan of systematic benevolence be carried into effect in all our congregations or pastoral charges with reference to each member, a new era would dawn on the history of our benevolent operations in the bounds of this Classis, and we would be blessed with overflowing treasuries.

Prayer-meetings are cordially sustained in the greater portion of our charges. We fear that there are yet a few of our ministers who are backward in taking the lead to bring their people into the right kind of practice with regard to this essential and profitable duty. In some few charges, where the work of spiritual regeneration is going forward, through former ministerial neglect or the want of gospel privilege, there is a strange mingling of light and shade,—and of them a gloomy picture is presented in the parochial reports.

This Classis has always, and especially during the past year, contributed its share to the support of the educational institutions of the Church. This year it will be obliged to collect \$4,000 for the consolidation of Franklin and Marshall College,* the largest amount assessed on any Classis, but which it will give cheerfully.

By the unanimous request of the Lebanon congregation, the congregation at Annville was separated from the Lebanon Charge, and the pastoral relation between it and Rev. F. W. Kremer was dissolved.

Agreeably to their own request and with the concurrence of their pastor, Rev. A. Romich, the Belleview congregation, formerly a part of the Jonestown Charge, was separated from the charge, with the view of connecting with the Annville congregation in the formation of a new charge.

In obedience to a resolution of Synod requesting this Classis to consider the propriety of dividing its territory into two classes, the following action was taken: Resolved that Lan-

*\$17,000 was paid by the Church at large to the Lutheran Church for her interest in Franklin College.

caster County and the Harrisburg Charge be constituted a new classis, with the title "Lancaster Classis," and that the other part, included in the former Lebanon Classis, be constituted a classis with the original title "Lebanon Classis."

In the event Synod sanction the proposed division of this Classis, the Lebanon Classis shall meet in the First German Reformed Church in Reading, Pa., on the third Tuesday of May, 1853, at 10 a. m., and the Lancaster Classis at the same time, in St. Paul's Church in Lancaster city.

1852 (Special Meeting)

Lebanon Classis met in special session July 16th, 6.30 p. m. Rev. Wm. Good was received from Zion Classis. Rev. J. Gantenbein, from the Institution of Basel, Switzerland, was received as a member.

1852 (Special Session))

Another special session of Lebanon Classis was held at Annville, Sept. 1st, 10 a. m.

The session was opened with singing. Prayer by Rev. Thos. H. Leinbach. Classis organized by appointing Bro. Leinbach president *pro tem*. Members present: Revs. T. H. Leinbach, A. Romich, J. L. Reber, F. W. Kremer, and Elders Conrad Loose, Joseph Karch, and Adam Sattazahn.

The business before Classis is embraced in the following items, as contained in a circular issued by the president.

1. To examine and, if found qualified, to license Mr. Jonathan E. Hiester to preach the gospel.
2. To confirm a call from the Palmyra Charge to Mr. Hiester.
3. To ordain and instal Bro. Hiester as pastor of the Palmyra Charge.

Classis accordingly proceeded to the examination of the applicant, and continued the examination until about noon, when on motion it was resolved that the examination close, and that Classis have a recess until 1 o'clock p. m.

Classis convened pursuant to adjournment. It was now unanimously resolved that the examination of Mr. Hiester be approved, and that he be licensed to preach the Gospel of our Lord Jesus Christ. The call placed in the hands of Mr. Hiester was now examined, and being found in order and Rev. Hiester having signified his willingness to accept the same, Classis therefore resolved unanimously that the call from the Palmyra Charge to Rev. Hiester is hereby confirmed. It was then also resolved that the hour of two o'clock be fixed upon for the ordination and installation of Brother Hiester.

At the appointed time, Classis convened in the church to attend to the ordination services. The sermon was preached by the Rev. T. H. Leinbach from Heb. 13:17. After the sermon, the Rev. F. W. Kremer read the form of ordination and proposed the constitutional questions. Then Bro. Hiester was solemnly ordained to the Holy Ministry by the laying on of the hands of all the ministers present, and was at the same time installed as pastor of the Palmyra Charge. In connection with this installation service, the charge to the pastor was read by Rev. J. L. Reber, and that to the people by Rev. A. Romich.

These solemn services being concluded, a doxology was sung, and the congregation was dismissed by the apostolic benediction.

T. H. LEINBACH, Pres. *pro tem.*

F. W. KREMER, Stated Clerk.

[This is the beginning of the clerical career of Rev. J. E. Hiester, D.D., a man who proved such an efficient worker in the Kingdom, and who left his impress upon his fellow workers. He soon became the stated clerk and for years beautified the record of Classis with his fine calligraphy.]

1852 (Special Meeting)

Another special meeting of Classis was held at Reading on the 9th of November. Rev. A. L. Herman was chosen secretary *pro tem.*, in the absence of the stated clerk. The object

of the meeting was stated to be the dismissal of those members who reside within the bounds of the classis about to be organized in the city of Lancaster, on the 16th inst. Thereupon it was resolved that all those ministers who are now members in good and regular standing in this Classis, residing within the bounds of the proposed Lancaster Classis, be and hereby are dismissed for the purpose of connecting themselves with the same, with the continued kind and fraternal regards of this body.

Resolved, That the secretary be requested to furnish these brethren, each and severally, with certificates of dismission.

The following are the individuals contemplated in the above resolutions, viz.: Revs. Daniel Hertz, Henry Harbaugh, Nathan A. Keyes, John F. Mesick, Albert Helfenstein, Sr., Joel L. Reber, Jacob Chapman, Henry Habliston, Isaac Gerhart, Emanuel H. Hoffheins, and William Goodrich.*

[Thus the first child of Lebanon Classis was called into existence. It has prospered and now holds a prominent place in Church annals, though at first it encountered difficulties. But, as in the individual life, trials and troubles, if properly faced, bring forth strength and vigor.]

[The Classis of Lancaster met for the first time, according to the direction of Synod, on the third Tuesday of November, 1852, "in the German Reformed St. Paul's Church of Lancaster," with Rev. Henry Harbaugh as the presiding officer.]

1853 (Special Meeting)

On Jan. 11th, at 7 p. m., another special meeting of Classis convened in the First Reformed Church of Reading.

Owing to an increased appraisement of Franklin College,

*Rev. D. W. Gerhard, in his "Fifty Years of Lancaster Classis," gives all these names as originally comprising Lancaster Classis, except two, Revs. Jacob Chapman and Henry Habliston.

*The Classis as originally formed took in the whole of Lancaster County and that part of Dauphin County which lies east of the Blue Ridge."

from \$45,000 to \$51,508.84, an additional assessment of \$534 was laid by Synod on Classis. This caused some dissatisfaction, besides that caused by the seemingly unequal apportionment of the previous assessment of \$4,000, but to avoid difficulties and to place no obstacle to the speedy accomplishment of the important object contemplated, the Classis accepted the assessment and resolved to employ an agent to collect the amount. A committee also was appointed to prepare a minute expressive of their sentiments relative to the inequality of the assessment of the committee appointed by Synod. This committee is to report next meeting.

1853

In 1853 Classis met in annual session, May 17th, in the First German Reformed Church of Reading. Rev. Thos. H. Leinbach was chosen president and Rev. F. W. Kremer, treasurer.

Item 7 of the Report on Minutes of Classis reads thus: "A committee to superintend the interests of the Palmyra Charge, and, if practicable, to attach to that charge the Annville and Bellevue congregations."* The following report of the committee was adopted.

The committee appointed by Lebanon Classis at its last session to take charge of the affairs of the Palmyra and Campbelltown congregations, met, according to notice, in the German Reformed Church at Annville, June 30, 1852, at 1 p. m., the meeting of the committee having been published in all the congregations contemplated in the action of Classis, and a wish having been expressed by the above congregations to be united in one pastoral charge with Bindnagel's, Bellevue, and Annville congregations. The meeting was opened with prayer by Rev. T. H. Leinbach. The Rev. J. F. Mesick was appointed

*At the Annual Meeting of 1852, held at Annville, "It was resolved that Revs. T. H. Leinbach, J. F. Mesick, and Elders D. W. Gross and Conrad Loose, be a committee of conference to attend to the interests of the vacant field between Hummelstown and the Lebanon Charge, and that they be invested with authority to form a new charge."

secretary. Delegates from the Palmyra, Campbelltown, Bindnagel's and Belleview congregations appeared before the committee. It was stated that the application of the Annville congregation, although they had no delegate present when the committee was appointed, will be regarded as binding on that congregation and that we will proceed to transact the business before us, as if such delegate were present. The committee came to the following conclusions; since the Palmyra and Campbelltown congregations are weak, and since an opportunity offers to strengthen the charge, the committee think it to be their duty to connect with said charge the Bindnagel, Belleview, and Annville congregations, and from this date they pronounce the five congregations to be one charge, under the name of Palmyra Charge. The committee recommend that this charge procure a minister as soon as possible, to preach the gospel and to attend to all the duties of the pastoral office among them,

T. H. LEINBACH, Chairman.

The committee appointed at the last special meeting to prepare a minute in regard to the second assessment of Synod on this Classis to pay the Lutheran claim on Franklin College, recommended that no further action be taken by Classis.

A letter from Rev. W. Colliflower, Corresponding Secretary of Synod, informed Classis of the boundaries fixed by Synod between Lancaster and Lebanon Classes. The Classis acquiesced in the arrangement adopted by Synod. (See note, special session of 1853.)

On motion it was unanimously resolved that Rev. Henry Habliston be deposed from the holy ministry. (This action was taken after a letter was received from Rev. Mr. Habliston, in which he acknowledged his fall and asks Classis to erase his name from their roll.)

The following extracts are taken from the report on the state of religion and morals, Rev. A. Romich, chairman.

To judge from the reports, there is not a single parochial school to be found among us, except Sunday Schools. Your committee conceive that this is a radical defect. We believe that in the want of parochial schools the cause of all the difficulties can be traced, why the Church does not prosper better. Our Heidelberg Catechism teaches an educational religion, and is irreconcilable with a magical process of conversion. But our Church has made as little provision for the education of its members as the sects, who reject the educational system altogether.

The Catechism is intended to be used for years in the instruction of the young, but we hardly use it as many weeks. Under such circumstances, its power and effect cannot be brought to bear upon the hearts and minds of those to be instructed. Accordingly they do not learn to understand an evangelical sermon. They hear the sound thereof, but its effect, as far as it has any upon them, is largely lost. This contradiction in our system is the reason why so many of our young people are unstable. They do not pass from the parochial school into the Church, and it is to be feared many fail to pass from the Church into Heaven. We would respectfully call the attention of Classis to this subject.

[From the above we infer that the parochial schools were displaced by the Common Schools, in which religious instruction is lacking. This defect is beginning to attract public attention. Though we would not be willing to go back to the old system, yet our Common Schools should be put on a sounder basis as regards instruction in morals and the fundamental concepts of religion. A nation cannot afford to ignore the Bible in its schools. This topic is referred to in the Introductory Chapter.]

1854

Classis met in annual session, in 1854, in Bernville, Berks Co., May 19, 7 p. m. Rev. J. W. Hoffmeier was elected president

and Rev. F. W. Kremer, the stated clerk, was chosen treasurer. On Monday afternoon, the treasurer reported having received during the year for benevolent and contingent purposes \$991.17.

The committee appointed at the last meeting "to take into mature consideration the expediency of establishing within the bounds of this Classis classical or high schools, reported in favor of the movement, and recommended the appointment of a committee to draw up a plan for the founding and conducting of such a school as is contemplated, and to receive proposals from different towns and communities for its location." Revs. Moses Kieffer, J. W. Hoffmeier, W. A. Good, and Elders Samuel Heilman, and Geo. Zacharias compose the committee.

[This was the beginning of the movement that finally resulted in the establishment of Palatinate College at Myerstown.]

1854 (Special Meeting)

Classis met at Schuylkill Haven, Sept. 25th. Rev. Jno. Gantenbein was granted a dismissal to take charge of the Fourth German Reformed Church in Baltimore.

1855

Classis met in annual session, May 18th, in Pottsville. Rev. A. S. Leinbach elected president, Rev. J. E. Hiester, stated clerk, and Rev. F. W. Kremer, treasurer.

The privilege was granted to Rev. H. Harbaugh, who was present from Lancaster Classis and admitted to a seat, to address the Classis with regard to the erection of the contemplated Marshall Hall.

After some remarks by Bro. Harbaugh, a committee was appointed to draft a minute, expressive of the sense of Classis on this subject. The committee subsequently reported as follows: "We approve of the erection of said Hall, provided the means can first be secured for this desirable object, so that it may not afterward be encumbered by any debt whatsoever. On

this condition we cordially recommend this enterprise to the people of our respective charges."

Some of the brethren occupied the pulpits of different denominations in this borough and its vicinity on the Sabbath Day (May 20th).

[This is the first notice of preaching in other pulpits at a Classical meeting.]

Item 4, of the Committee on Correspondence, reads thus: "A communication signed by 19, protesting against the organization of another German Reformed congregation in connection with Zoar's Lutheran Church, in Bethel township, Lebanon County, inasmuch as there is already such an organization, which now prays to be taken under the care of this Classis."

On motion this item was laid over until the delegates appointed by the congregation protesting shall arrive.

Subsequently "the remonstrance of Zion's Church was taken into consideration." Rev. A. Romich asked for permission to preach every four weeks in Zoar's Lutheran Church. With but one dissenting voice, this request was refused. The following resolution was passed with regard to request of Zion's Church.

Resolved, That Classis recognizes the congregation worshiping in the new Zion's Church, Bethel Township, Lebanon County, which formerly worshiped in the old Zoar's (Ziegel's) Church, as under the care of this Classis.

The following resolutions were submitted and passed:

Whereas, The school laws of Pennsylvania do not prohibit the introduction of the Bible into our common schools; and

Whereas, The reading of the sacred Scriptures in our schools is highly desirable and important; therefore be it

Resolved, That the ministers of this Classis be solicited to use their influence with school directors, and put forth every other proper effort to secure in our schools the reading of the Word of God.

In the report on the state of religion and morals occurs a statement on the object and purpose of meetings of Classis. But as this has already been quoted, we will not repeat, but refer the reader to chapter IV, p. 29.

1856 (Special Meeting)

A special meeting of Classis was held at Hamburg, Berks County, on February 11th. Rev. C. W. Shultz was appointed secretary *pro tem*. Revs. C. F. McCauley and J. H. Appel, of the Maryland Classis, were present and were received as members of Lebanon Classis.

On motion the new church in Hamburg be called the Emanuel Charge, "English." Rev. J. H. Appel's call from said congregation was confirmed, and Classis resolved itself into a committee of the whole to ordain and instal him, which was done at half past two. Rev. C. F. McCauley's call to the Second Reformed Church of Reading was confirmed. His installation was deferred to the annual meeting of Classis.

1856 (Special Meeting)

Classis held another special session in "Tulpenhoccon,"* Jackson Township, Lebanon County, on March 26th. The president stated the object of the meeting to be "to decide the difficulties between the mother church and the branch church at Myerstown, and to restore peace and good fellowship amongst the members."

A committee was appointed to consider this matter and report. The committee acted after hearing the expression of opinion on the two sides, and recommended, first, an equal division of property; secondly, the mother church shall have the choice of such part as she desires; in the third place, a new congregation is to be organized at Myerstown; fourthly, five disinterested persons are to be a committee of appraisement, two to be chosen by the lower portion of the congregation and two by the

*Trinity Tulpeocken Church, about two miles east of Myerstown, is meant.

upper (Myerstown), and the fifth to be chosen by these four; in the last place, the expense or cost of erecting two new churches is to be divided equally between the two portions of the congregation.

The first, second, third, and fourth of these items were unanimously adopted, the fifth item was amended so as to require each portion of the congregation to build its own church.

1856

The annual session of 1856 was held at Myerstown, May 2nd. Rev. J. D. Zehring was elected president. The treasurer reported that he had received during the year \$479.88 for different objects of Christian benevolence and for the contingent fund.

The Tulpehocken difficulties were reconsidered on request of members of the congregation.

[The difficulties in the Tulpehocken congregation arising from a difference of opinion as to the valuation and equitable division of the property occupied the remainder of the session.]

1856 (Special Meeting)

Another special session of Classis was held at Myerstown, June 20th.

Rev. Moses Kieffer was dismissed to Tiffin Classis, Ohio. Rev. John Polak was tried on the charge of immoral conduct. Having been found guilty, he was deposed from the office of the holy ministry, and the proceedings were ordered to be published in the "German Reformed Messenger" and the "Reformirte Kirchenzeitung."

1856 (Special Meeting)

Classis assembled again in special session at Myerstown, on the 31st of December.

The object of the meeting was stated by the president to be

1. To decide upon the legality of the late annual election in the Tulpehocken congregation.

2. To aid said congregation in adjusting their difficulties in relation to the division of their church property, and any other matter connected with the general subject of their difficulties.

[The whole session was occupied with matters pertaining to this subject. It was a delicate topic to handle, as both sides were positive and pronounced in their views. The discussion is of no general interest to the public, and for this reason we do not enter into details here. They would be in place only in a history of the congregations concerned, not in a history of Classis.] [See the sketches of the Tulpehocken (Trinity) and Myerstown churches.]

[Now greatly to our regret, we have no minutes of Lebanon Classis to consult. The book containing the minutes of 1857 to 1881 has been mislaid or lost, but those of 1865 to 1881 were recovered in the Library of the Theological Seminary at Lancaster, in MS. form, being copies sent to the Synod. All efforts to find those of 1857 to 1864 proved unavailing. We trust that when the large mass of material stored in Lancaster is properly classified and arranged, these too will be found intact. Members of Classis, as well as the writer, hereby extend their thanks to Prof. J. H. DeLong, Ph.D., for the favor shown and help rendered in our efforts to unearth the missing documents.]

Thus the only resource left to us was to gather the few facts concerning Lebanon Classis from the minutes of Synod (1857 to 1864). Of course, we find no accounts of special meetings, and at most a few scattered facts concerning receptions and dismissals of ministers, appeals, etc. But a half loaf—in this instance a few crumbs—is better than no bread.

1857

Lebanon Classis met Friday after Ascension Day, May 22, at Hamburg, Berks County. Rev. I. E. Graeff was chosen president; Rev. J. E. Hiestler held the office of Stated Clerk.

Classis asks Synod to establish a Publication House. Also

to express its opinion on the following question: Whether ministers are allowed to baptize a child, neither of whose parents belongs to the Church, that is, who are not members of the Church by confirmation.

Also, whether the office of Deacon is a temporal or a spiritual office.

John W. Steinmetz was licensed and dismissed to the East Susquehanna Classis. John Ault was also licensed and dismissed to Zion Classis.

In regard to the question of baptism submitted, (see above) a committee to whom the question was referred, reported that they favored the insertion into the present constitution the following clause from the old constitution: "If any one of the parents manifest a cordial desire to be admitted to communion, and in such a frame of mind engage to profit by the next opportunity, and also maintain a Christian deportment, the child may be baptized."

This amendment was referred to the classes.

In regard to the Deacon question, Synod passed the following resolution: Resolved, That in the opinion of the Synod the office of Deacon, as contemplated by the practice and constitution of the German Reformed Church, is a spiritual office.

1858

The annual meeting of 1858 convened at Strausstown, Berks County, May 14. Rev. W. A. Good, presided. Rev. J. E. Hiester was stated clerk. An appeal from forty-four members of the German Reformed Church from a decision of Lebanon Classis in reference to an annual election held in the Tulpehocken (Trinity) Church near Myerstown, was referred to a committee. Likewise a communication from the upper congregation of the Tulpehocken Church (Myerstown) bearing on the same subject was referred to the same committee. This committee recommended (1) That the appeal be dismissed; (2) That the action

of the Lebanon Classis in deciding that none but regular communicants have a right to vote in spiritual affairs of the congregation, be approved.

Lebanon Classis again made a request for a Board of Publication and for a Church Almanac. In regard to a Board of Publication a committee, to whom the subject was referred, reported that they felt assured that nothing more than initiatory steps could be taken at present and recommended Synod to refer the matter to a committee to examine the matter, and mature a plan, and report at the next meeting. They recommended that an almanac be issued.

1859

Classis met in annual session at Jonestown on the 3rd of June. Rev. Thos. H. Leinbach was president, and Rev. J. E. Hiester stated clerk. The meetings regularly occur on the "Friday succeeding Ascension Day." There is nothing in the minutes of Synod of this year concerning Lebanon Classis which demands attention.

1860

In 1860 Classis met in Orwigsburg, on the 18th of May. Rev. A. S. Leinbach was elected president and Rev. Mr. Hiester continued stated clerk.

"The Classis of Lebanon licensed Lucian J. Moyer, Henry Mosser, Thomas C. Leinbach, George R. Zacharias and ordained Thos. C. Leinbach; dismissed the licentiate Lucian J. Moyer to the Classis of Clarion and the licentiate Henry Mosser to the Classis of Zion, and received the Rev. H. Harbaugh, D.D., from the Classis of Lancaster.

We next present the statistical table of Classis, as taken from the minutes of the Synod of 1860. There are sixty-two congregations, served by sixteen pastors, one of them an assistant. Besides, one is without charge and one a licentiate. One charge is vacant.

CLASSIS OF LEBANON—1860

Ministers	Congregations or Charges	Members	Unconfirmed Members	Baptized	By Confirmation	By Certificate	Communicants	Excom.	Dismissed	Deaths	Subsath-schools	Post Office Address
Philip Mayer	Without Charge	400		50			340			13		Orwigsburg, Schuylkill Co., Pa.
John Gring	4 Fredericksburg Charge	1400	141	62			1000			40		5 Fredericksburg, Lebanon Co., Pa.
Thomas H. Leimbach	7 Tulpehocken Charge	1200	984	102	44		1000			41		8 Myerstown, Lebanon Co., Pa.
Isaac Miese	9 Bern Charge	1086	250	109	109		1096			46		10 Lower Bern, Berks Co., Pa.
Augustus L. Herman	9 Hamburg Charge	900	800	84	46	16	550		16	26		12 Reading, Berks Co., Pa.
Franklin W. Kremer	2 Lebanon Charge	1050	171	93	93		930			85		3 Lebanon, Lebanon Co., Pa.
Araron S. Leimbach	2 First Church Reading, &c	250	44	20			252			25		3 Reading, Berks Co., Pa.
Henry Wagner	4 Orwigsburg Charge	1215	920	150	71		835			56		5 Orwigsburg, Schuylkill County, Pa.
Jacob D. Zehring	6 Host Charge	304	364	44	13		210			9		11 Bernville, Berks County, Pa.
Abraham Romich	3 Jonestown Charge	300	28	29	300		210			3		3 Jonestown, Lebanon County, Pa.
William A. Good	3 Bernville Charge	750	852	167	44		674			10		6 Reading, Berks County, Pa.
Jacob Klein	5 Minersville Charge	400	275	35	25		315			16		8 Schuylkill Haven, Schuylkill Co., Pa.
Jonathan E. Heister	3 Palmyra Charge	200	15	41	4		190		3	13		4 Annville, Lebanon County, Pa.
Charles F. McCauley	1 Emmanuel's Charge	75	7	7			50			3		1 Reading, Berks County, Pa.
Joseph H. Apple	5 Pottsville Charge	300	13	12	18	200				7		1 Hamburg, Berks County, Pa.
Samuel Miller	Assistant of his Father											4 Pottsville, Schuylkill County, Pa.
Thomas C. Leimbach	Licentiate											Myerstown, Lebanon County, Pa.
George R. Zacharias	Tremont Charge											Reading, Berks County, Pa.

1861

In 1861 the Classis met in Schuylkill Haven, on the 10th of May. Rev. F. W. Kremer was president and Rev. Abraham Romich, stated clerk.

Rev. George Wolff was received from the East Susquehanna Classis.

The following action was taken in reference to the Provisional Liturgy :

Resolved, That we approve of the general plan of the Provisional Liturgy and are willing that it shall remain in the Church in its present form till the expiration of the time originally assigned to its provisional form ; if, however, Synod in its wisdom should think it best to have it presented to the Classes for final action as an authoritative work, before the ten years have expired, we fully acquiesce ; in that case it is our judgment that Synod should have it undergo a final revision by the original committee, who are necessarily best acquainted with the sources used, as well as the general spirit in which the work has thus far been completed ; and further, it is the opinion of this Classis, that in such final revision some services not now included, should be supplied, among which may be mentioned a Harvest or Thanksgiving prayer, collects for time of War, Famine, and Pestilence, a service for Passion Week, and services for opening and closing our ecclesiastical meetings.

1862

Classis convened in Hamburg on the 30th of May. Rev. J. E. Hiester was chosen president and Rev. Geo. Wolff, stated clerk.

On the subject of an Orphan Asylum, which subject was referred to the Classes, Lebanon Classis took action as follows :

"Much as we see and feel the necessity and importance of having an institution for the poor, and so follow the example of our Savior, in having a special regard for the suffering in body as well as for the ills of the soul, yet in the present state

of political trials, as well as financial troubles, we deem it inexpedient to do anything in the matter for the present."

Classis received Rev. D. W. Wolff from East Susquehanna Classis and dismissed the licentiate D. B. Albright to the same Classis. It also restored to the active exercise of the ministry Rev. Herman Bokum.

1863

Classis met in Bernville May 15th. Rev. Geo. Wolff, president, Rev. J. E. Hiester, stated clerk. Rev. Abraham Romich was dismissed to the Philadelphia Classis, Reinhart B. Schmidt and U. H. Heilman were licensed and the latter ordained.

Rev. Isaac Miese was excluded from the office of the Christian ministry.

1863 was the year when the Tercentenary Convention in commemoration of the 300th Anniversary of the Heidelberg Catechism was held in the Race Street Reformed Church, Philadelphia, Pa., January 17-23. The "Tercentenary Monument" gives a "*Roll of the Tercentenary Convention*," on which Lebanon Classis is thus represented.

Rev. George Wolff, Myerstown.

Laity—Peter Spangler, Jr., J. Coover, Levi Groh, Henry Tice, Cyrus Spangler, Thomas Bassler.

Rev. F. W. Kremer, Lebanon, First Church.

Laity—W. D. Rauch, Geo. G. Heilman, Jos. L. Lemberger.

Rev. H. Harbaugh, D.D., Lebanon, St. John's.

Laity—John Meily, Hon. John W. Killinger, Jacob Weidle, Esq., Jonathan Raber.

Licentiate—U. Henry Heilman, Heilman Dale.

Rev. A. S. Leinbach, Reading, First Church.

Laity—Hon. Daniel Young, D. Neff, Isaac McHose, A. F. Boas, William Clewell.

Rev. C. F. McCauley, Reading, Second Church.

Laity—Isaac W. Levan, John Ermentrout, Geo. K. Levan, Philip Zieber, William Graeff, Samuel Faust, Franklin C. Butz, George Shollenberger, Geo. M. Ermentrout, Jacob H. Hain, Wittington Van Reed.

Rev. J. E. Hiester, Annville.

Laity—William Fisher, William Ault, C. H. Killinger, Peter Forney, Henry B. Bodenhorn, John Philip Stein (Theological Student).

Rev. H. Wagner, Orwigsburg.

Laity—Peter Albright.

Rev. T. H. Leinbach, Tulpehocken.

Laity—David Kintzler, Eli Klopp, H. Stump, Cyrus McCroll.

Rev. D. U. Wolff, Schuylkill Haven.

Laity—Daniel Small.

Rev. Jacob D. Zehring, Bernville.

Laity—Franklin R. Gerhart.

Rev. T. C. Leinbach, Womelsdorf.

Laity—Henry Wiand, Joseph Conrad, David Gring, Sr.

Rev. Augustus L. Herman, Reading.

Rev. William A. Good, Reading.

Rev. A. Romich, Philadelphia.

Rev. H. Bokum (Chap. U. S. A.), Philadelphia.

The Tercentenary Contributions of Lebanon Classis were as follows:

Theol. Seminary at Mercersburg	\$ 93 50
Franklin & Marshall College	2,000 00
Beneficiary Education	43 20
Home Missions	595 96
For. Missions and Aintab Church	43 55
Church Extension	3,206 00
Widows' Fund Society	1 50
Orphans' Asylum or Home	299 28
Theol. Sem. at Tiffin, Ohio	55 00
Theol. Library at Mercersburg	1,000 00
Mission Churches	692 00
S. School Literature	170 00
Undesignated Funds	1,915 60
Total	\$10,115 59

Special meetings of Classis were held at Schuylkill Haven on the 28th of November, 1864, and at Pinegrove, on the 6th of February, 1865. At the latter meeting Classis heard with pleasure the desire of Host and Christ congregations to secure the services of Rev. J. E. Hiester, guaranteeing him \$600 per annum.

Rev. Henry Wagner resigned the Lebanon charge.

1864

Classis met in annual session at Annville on the 6th of May. Rev. B. Bausman was president and Rev. J. E. Hiester, stated clerk.

Among the "irregularities" in the Synodical minutes are noted the following:

"Lebanon Classis installed Dr. Thos. S. Johnston over St. John's Church, Lebanon, Pa., before Synod had acted on his reception, according to Article 53 of the Constitution.

"The same Classis elected the Rev. Dr. Johnston as delegate secundus to Synod, before his reception was sanctioned by Synod."

The Classis received Rev. Charles H. Leinbach from the West Susquehanna Classis, Rev. Benjamin Bausman from Mercersburg Classis, and Rev. Thos. S. Johnston, D.D., from the 3rd Presbytery (N. S.) of Philadelphia. The Rev. Jno. P. Stein was licensed and ordained, and Rev. Reinhart B. Schmidt dismissed to East Susquehanna Classis.

1865

Classis met in annual session at Myerstown, May 26th. Rev. J. E. Hiester reported he could not see his way clear to leave his field of labor and become the pastor of Host and Christ* congregations.

*This is the congregation often referred to as "Little Tulpehocken" in Jefferson township, a few miles from Host.

Classis asked Synod to devote its mission funds to the home field.

Dr. Harbaugh's Sunday School Hymn Book, "Hymns and Chants," was recommended for introduction.

The treasurer reported as follows:

Home Missions	\$573 79	Traveling Expenses	\$ 27 80
Foreign Missions	138 34½	Orphans' Asylum	100 51½
Beneficiary Education ..	177 69	Sem. Debt	344 96
College Fund	102 50	Theol. Tutorship	24 00
Con. Fund of Synod	120 53		

Rev. John Gring was respectfully and affectionately urged by Classis to resign, because of advanced age and inability to preach English.

A special meeting of Classis was held at Reading, July 14, and one at Minersville, November 13. At the latter Rev. Henry Harbaugh was dismissed to Mercersburg Classis.

1866

The annual meeting of 1866 was held at Mohrsville, May 13. Classis recommends publishing a German paper.

An adjourned meeting was held at Mahanoy City, on the 21st of May, and a special meeting at Myerstown, on the 28th of August. At the latter, the propriety of purchasing Myerstown Academy and a resolution preparatory to establishing a Classical Institute were considered. [This was the first step in establishing what subsequently was known as Palatinate College, Myerstown, Pa.]

Special meetings of Classis were held at Orwigsburg the 17th of September and at York, Pa., the 22nd of October.

[Special meetings of Classis occur frequently. Educational affairs, reconstruction of charges, dismissals and reception of members, and special occurrences called the ministers together for consultation and action. It would require too much space to give proceedings in detail. Besides, much is recorded that would

not be of interest to the public. Hence we merely mention the meetings, except when they include important business.]

1867

A special meeting was held at Millersburg, (Berks County) January 1st, 1867, and one at Myerstown, the 21st of January. At the latter the committee on proposals for founding a Classical Institute reported that citizens of Myerstown pledge to raise a sum of \$7,000 to erect suitable buildings. This offer was accepted. Revs. F. W. Kremer, A. S. Vaughan, C. H. Leinbach, W. A. Good, Geo. Wolf, and Elders Joseph Coover, and John Albert were appointed a committee on organization.

Classis met again in special session at Myerstown, on the 19th of February.

The following citizens of Myerstown pledged \$7,000 to Lebanon Classis to found a Classical School.

Joseph Coover, President, Jerome Hauck, Thomas Bassler, Jno. A. Donges, Lemuel Groh, John N. Sherk, Henry Kreitzer, Isaac Walton, M.D., Samuel Hauck, Jacob Baney, Richard J. See, Jacob Shaeffer, Daniel H. Coover, Peter B. Knabel, Jacob A. Wolff.

The committee preparatory to a building committee reported that the citizens of Myerstown wanted an ornamental building, one that would be a monument to future generations of the liberality and good taste of the citizens. The Doric and Corinthian styles of architecture were considered, but were found too costly. A modified Gothic or French style would be equally beautiful. The proposed main building is to be four stories high, 40 x 40; the wing three stories, 34 x 60. The following estimate of the cost of erection was presented:

200,000 brick at \$7.50 per	Windows	\$ 750 00
M. \$1,500 00	Doors	300 00
Laying brick at \$3.25 per	Moulding	100 00
M. 650 00	Plastering (found)	1,400 00
Carpenter work 1,800 00	Flooring Boards	800 00

Mis. Boards	\$ 300 00	Foundation (stone)	\$ 200 00
Hemlock	500 00	Foundation (work)	200 00
Painting (material and work)	600 00	Lime and Sand	500 00
Nails	100 00	Hardware	200 00
Glazing	\$200 00	Roofing	450 00
Foundation (Prep.)	200 00	Tinning	200 00
		Total	\$10,950 00

The action of Classis accepting the offer of citizens of Myerstown to raise \$7,000 was reconsidered.

The proposed charter provides that the annual income of the estate and property of said corporation (Palatinate College), exclusive of any lands or tenements that may be occupied by said College for its accommodation or that of its professors, and exclusive of the income from students, shall not exceed the sum of \$15,000.

There shall be fifteen trustees, six ministers and nine laymen, five elected for three years, five for two years, and five for one year.

Four tracts were offered on which to locate the school. (1) Judge Coover offered ground south of the village at \$300 per acre. (2) Bassler's ground west of Judge Coover's and south of the Reformed Church. Two acres offered as a gift. (3) Three acres or more east of the Academy, to be purchased with the \$1045 already subscribed. (4) Three acres owned by Father Steinmetz, lying between Judge Coover's and main road leading from the village to the depot at \$400 per acre.

[The second tract was first chosen, but conditions not being observed, the first was taken as the site of the new institution.]

By action of Classis, the name of the Palmyra Charge was changed to Annville.

By vote the Bassler property was selected as the site for Palatinate College.

The election of trustees for the College resulted as follows: For three years, Rev. C. H. Leinbach, Rev. F. W. Kremer,

and Messrs. Joseph Lemberger, Jacob Baney, and William Tice; for two years, Rev. J. E. Hiester, Rev. G. Wolff, and Messrs. Jacob Shaeffer, John Albert, and Joseph Coover; for one year, Rev. J. P. Stein, Rev. A. S. Leinbach, and Messrs. John A. Donges, Cyrus M. Croll and Frederick Harner.

Another special meeting was held one month afterwards, March 19.

The agent of the Bassler property failing to comply with conditions, the Coover property was selected as the site for Palatinate College.

The annual meeting of Classis in 1867 was held in St. John's Church, Lebanon, Pa., opening the 23rd of May.

Classis recommended the planting of a mission in northern China or some other eligible place, and pledged the churches under its care for the amount adequate to accomplish the end.*

With one dissenting voice, it was decided that the word "German" be dropped from the official title of the Church. [This question had been submitted to the Classis by Synod.]

The committee on Palatinate College reported as follows: The committee beg leave to report that they have examined documents placed in their hands, from which they glean the following facts. At a special meeting of Classis, held in Myers-town, August 28th, 1866, it was resolved to found a Classical collegiate institute, and a committee was appointed to receive proposals for a suitable location. The only proposal received was one from the citizens of Myerstown. They pledged themselves to raise the sum of \$7,000 toward the erection of suitable buildings for the accommodation of the school. This amount was subsequently greatly increased, and their subscription list has exceeded \$10,000. The Classis accepted their offer and pro-

*China looms up here for the first time. Nothing was done until 1900, when Rev. Wm. E. Hoy, D.D., began work in Yochow City, under the Foreign Mission Board of the Reformed Church in the U. S. The work has prospered and expanded in Evangelistic, Educational, and Medical Work.

ceeded to select a site, and chose one offered by Judge Coover. Three acres of ground have thus been donated and secured for this purpose. A Board of Trustees has been elected and a building committee appointed, and the following plan adopted. Main building 40 x 42 feet, four stories high, the basement to constitute the first story. The whole is to be built of brick, in a neat and substantial manner. The cost, including the heating apparatus and school furniture, is to be about \$15,000.

The building has been begun and the corner-stone will be laid on Whitmonday, June 10th, with appropriate ceremonies. The School has been organized by the election of two professors, and holds its sessions in the old Myerstown Academy. The school, though recently started, has already sixty pupils in attendance, and the number of applications is constantly increasing. The present condition and the future prospects of the school are encouraging and reflect great credit upon its originators, and will doubtless prove a source of blessing to the Reformed Church. Therefore be it

Resolved, 1. That the Classis is grateful to the great Head of the Church, that through His divine blessing the movement to found Palatinate College within our bounds has thus far been successful, with great promise of usefulness in the future.

Resolved, 2. That this Classis hereby pledges itself to make this school an efficient nursery of the Church.

Resolved, 3. That the pastors and consistories of the several charges comprising this Classis be directed to urge upon the members of their various congregations the claims of this institution, and use all their influence to procure pupils for the same.

Resolved, 4. That the editor of the "*Hausfreund*" be requested to advocate the claims of this College through its columns, and commend it to the confidence and cooperation of the Church.

Resolved, 5. That the county papers of Lebanon and Reading

be requested to insert in their columns the above action of this Classis.

T. S. JOHNSTON, Chairman.

Special meetings of Classis were held at Schuylkill Haven, August 13, at Reading, September 25, and again at Schuylkill Haven, the 10th of October. At the last meeting the following resolution was passed: That Lebanon Classis regards the recent convention held at Myerstown irregular, unconstitutional, and schismatic, both in its origin and in its proceedings; and this Classis regards the rumored memorial of said convention to the provincial Synod, to convene at Baltimore, as both irregular and unconstitutional, and that this Classis request Synod not to entertain said memorial.

On motion the stated clerk was instructed to have the above resolution published in the Lebanon Courier and the Lebanon Advertiser. He was also instructed to publish the proceedings of this meeting in the Church Messenger and in the Kirchenzeitung.

[The convention above referred to was what is commonly called the "Myerstown Convention." It was called to meet at Myerstown, September 24, 1867. It was intended as a protest against the adoption and use of "The Order of Worship," a liturgy recommended by the Synod.

A series of resolutions was passed expressing their right to assemble in convention and giving utterance to their views on the Liturgy.

This was a time when excitement ran high. There were pro- and anti-liturgical wings and quite often bitter feelings were engendered. The resolution passed by Classis seems strong to us at the present time. Let us, however, be thankful that the fires have gone down, and far be it from us to stir the embers and thereby arouse a flame.

Two practical results came from the controversy, the issuance

of "The Reformed Church Monthly" and the purchase of Free-land Seminary, now transformed into Ursinus College.]

A special meeting of Classis was held at Reading, November 11, 1867, but no special transaction demands attention.

1868

At a special meeting held at Myerstown Prof. H. R. Nicks was received.

At another special meeting at Lebanon, February 28, Mr. D. B. Shuey, a candidate for the holy ministry, was taken under the care of Classis.

Another special meeting was held at Reading March 5.

The annual meeting of 1868 was held in Mahanoy City, on the 14th of May. The report of the committee on Palatinate College says: Since the last annual meeting, the building has been completed. The cost is \$16,000. A debt of \$8,000 remains. A few months ago possession was taken. Last winter, at times, the students numbered over one hundred. Everything is promising.

Wesley Heilman was taken under the care of Classis.

Rev. C. F. McCauley, chairman of the Committee on Beneficiary Education, gave a good report, showing what sort of men should study for the ministry.

A special meeting of Classis took place at Schaefferstown, July 14, and one at Annville, September 15. At the latter Rev. W. M. Reily was received from West Susquehanna Classis to become pastor at Jonestown.

A paper signed by 22 persons, who make themselves responsible for the debt resting on Palatinate College, was presented. The Board of Trustees were authorized to execute a first class mortgage to these persons.

1869

The next special meeting was held at Schuylkill Haven, February 16, 1869.

The annual meeting of 1869 convened in the same place, April 29. A motion was made to purchase the Jonestown Academy for a female institute. Myerstown Academy had also been proposed at a previous meeting.

Palatinate College was reported to be prospering, and the erection of the additional wing recommended. The trustees were directed to prepare one hundred coupon bonds of \$100 each, with 6 per cent. interest payable semi-annually, the principal to be paid in five years.

Special meetings follow: At Palatinate College, May 10; at the Orphans' Home, Womelsdorf, July 7.; and at Pottsville, November 18.

1870

The annual meeting of 1870 was held at Host's Church, Berks County, on the 9th of June. Dr. J. E. Hiester's resignation as Stated Clerk of Classis was accepted, and thanks returned for thirteen years' "faithful and efficient service." Rev. J. P. Stein was elected his successor.

Rev. F. W. Kremer resigned as treasurer, after nineteen years of service. Thanks were offered.

The report of the committee on Swatara Collegiate Institute ("Jonestown Academy") said the property was offered for \$2,400. There are two acres of land. \$1,000 will be necessary for repairs and \$1,000 for school equipment. Thus \$4,400 is required.

Allentown Female Seminary was recommended as a school for girls.

The debt of Palatinate College was reported to be \$11,200. The number of students, 232.

Classis held a special session at Reading on the 13th of September and one at Walmer's Church on the 1st of November. At the latter Rev. John Gring resigned, after many years of faithful service.

1871

A special meeting of Classis was held at Schuylkill Haven, February 20. Hypothetical ordination* was administered by Classis to Richard Apple.

Another special meeting was held at Pottsville, April 28.

The annual meeting took place at Leesport on the 1st of June. The seal of Classis procured by Dr. J. E. Hiester was reported to have cost \$22.50. [Around the circumference of the seal are the words: "Classis of Lebanon. Incorp. Apr. 13, 1870." The design is an altar with a smoking sacrifice. Back of it is the cross and in front a chalice and a loaf.]

College fraternities were denounced, the building of union churches discouraged, and Sunday School picnics discountenanced, especially those held on Sunday, at which excesses and improprieties were often allowed.

Another special meeting at Pottsville follows on the 28th of September.

1872

The first meeting in 1872 was a special one, held at Lebanon on the 26th of March.

The annual meeting took place at Hamburg on the 23rd of May.

President Nicks, of Palatinate College, resigned.

The following resolution is on record: Resolved, That no minister of this Classis shall be permitted to attend the cornerstone or consecration service in any of our churches, where hucksters are allowed to carry on their traffic.

A special meeting was held at Lebanon, July 31. The boundary line between Lebanon and East Susquehanna Classes is described thus: Beginning where the Dauphin and Susquehanna Railroad

*Hypothetical ordination is administered to one whose previous ordination is called in question by reason of the one administering it not being qualified to act in that capacity. The language is given a conditional turn.

Likewise, we have hypothetical baptism, in case the subject does not know whether he has been baptized or not, or when the authority of the baptizer is called in question.

enters Lebanon County, make the railroad the line to a point where it strikes the Schuylkill County line. Then by an imaginary straight line due north by east, go to Tremont and continue to Ashland. Both Tremont and Ashland shall belong to the East Susquehanna Classis. Then from Ashland follow the line of the Mahanoy Division of the Lehigh Valley Railroad, through Shenandoah to Delano. Shenandoah city shall belong to Lebanon Classis. The Schuylkill River shall be the boundary line between the East Pennsylvania and Lebanon Classes, from Delano southward to Shoemakersville. New Ringold shall belong to East Pennsylvania Classis, and the towns of Hamburg and Shoemakersville to Lebanon Classis. From Shoemakersville the line shall be the public road southeast to Blandon. The town of Blandon shall belong to East Pennsylvania Classis.

A special meeting was held at Reading, September 16, at which, sad to relate, Rev. A. L. Herman was suspended for drunkenness.

Another special meeting took place at Reading, the 19th of November.

1873

The year of 1873 begins with a special meeting at Annville on the fourth of February, followed by one at Jonestown, the second of April, at which the committee brought a true bill against Prof. Nicks and made preparations for his trial.

At a special meeting at Myerstown, May 20, Prof. Nicks was tried, found guilty, and his license was revoked.

[This was a sad case in the history of Classis, where Satan sought to undo the good work that was being done in establishing Palatinate College. Prof. Nicks was guilty of a heinous crime, of which the less said the better. Therefore we omit all further reference to it.]

The annual meeting of 1873 was held at Sinking Spring, June 5th. It was stated that the erection of union churches and wor-

ship in another denomination's church are discouraged by the Lutherans and the Reformed.

Rev. Geo. W. Aughinbaugh was elected as President of Palatinate College at a salary of \$500, with board, washing, and tuition for himself and family. The Board bought from Prof. Nicks property in the College building to the amount of \$700. The indebtedness of the College was stated to be \$12,000.

The Committee of Missions begged leave to report that the Foreign Missionary Board had taken action looking to the establishment of a mission in Japan.

[This is the first reference to Japan as a prospective mission field. It is almost superfluous to state that the mission has been a success, and that from a small beginning the work has expanded to large proportions, accomplishing untold good physically, mentally and spiritually.]

The Classis approved and recommended the monthly concert of prayer and the formation of missionary societies. Hitherto there was no separate field of missionary work. The Board had been carrying on their work through the German Evangelical Missionary Society. There was paid over \$875.20 and \$3,331.74 were in the treasury November 27, 1872.

It was resolved that the question of dividing the Classis into two or three classes be taken up and disposed of at the next annual meeting. [Thus in 21 years after its division into two classes, Lebanon Classis is ready to dismiss another daughter to make her own way in the world. She had become of age.]

Two special meetings follow, one at Lebanon, September 9th, and one at Reading, October 3rd.

1874

The annual meeting was held at Pinegrove on the 28th of May, 1874. Dr. Benj. Bausman proposed to hand over the "*Hausfreund*," edited by him, to the four classes of east Pennsylvania, and retire from the editorship.

A committee was appointed to call Sunday School conventions.

The stated clerk was authorized to purchase a new minute-book.

[From now on special meetings occur frequently. The question of reconstruction of charges seriously and laboriously occupied the attention of Classis. It was a difficult problem and gave rise to a good deal of ill-feeling, owing to the fact that reconstruction was viewed by various pastors as interfering with their rights and personal interests. The good of the whole church, as well as the interests of the separate congregations, was the aim of the measure. Yet it seems difficult for some persons to look beyond their own horizon. The farther from self our vision extends the more efficient will be our service for the Master.]

This work of reconstruction has many details, which lack of space forbids us to accord. We refer merely to the prominent features.]

Two special meetings follow, one at Reading, December 15, and another at the same place, March 3rd.

1875

The annual meeting of 1875 was held at Lebanon on the 3rd of June. The report of the Committee on Reconstruction gave a good report, showing the evils of large congregations, and their small benevolent contributions.

Now three more special meetings are recorded, all at Reading, September 6, September 27, 1875, and March 27.

1876

The annual meeting at Schuylkill Haven took place on the 8th of June. At this meeting the erection of the new wing of Palatinate College was announced.

A special meeting follows at Reading, September 6th.

1877

The annual meeting of 1877 was held at Annville, May 23rd. The Committee on Reconstruction (Dr. Hiester, chairman) reported encountering opposition in (1) opposition of the people, (2) indifference and hostility of ministers, and (3) meddling interference of self-constituted committees of reconstruction.

The following resolutions were passed:

1. Resolved, That the Reconstruction Committee be directed to prepare a complete list of all the pastoral charges within the bounds of this Classis, together with the number and the correct names composing them, and a list of all congregations that are not regularly connected with any pastoral charge.

2. Resolved, That the Committee be instructed to prepare a map of the whole territory of Lebanon Classis, which shall show the locality of each pastoral charge and of each congregation, whether connected or unconnected with a pastoral charge.

A special meeting took place at Reading on October 10th.

1878

The annual meeting was held at Leesport, June 11, 1878. The proceedings contain Temperance resolutions and a denunciation of Sunday School picnics on the Lord's Day.

Two special meetings come next, one at Reading, September 2nd, and the second at Lebanon, September 27th.

1879

The annual meeting of 1879 convened in Womelsdorf on the 5th of June. The Synod directed attention to the action of General Synod, advising special prayers to be offered in behalf of the Peace Commission. [We all know that the prayers of the Church were answered, and peace hovered once more with outstretched wings over a church which was threatened with discord, factional strife, and division. Pluralizing a passage we may say: "The prayers of righteous men avail much."]

[The Peace Commission was a body of ministers and elders that met at Harrisburg, Pa., November 26th, 1879, for the purpose of reconciling the factions in the Liturgical Controversy, which at one time threatened to disrupt the Reformed Church. During this controversy passions were aroused and ill feelings engendered. Finally twenty-four men, selected by the different synods, came together and after a deliberation of eight days, signed a report which is worthy of close study. The effect was that of stilling the tempest: "Peace, be still," only that it was not so immediate.]

Synod also requests Classis to instruct every pastor in its connection to prepare a historical sketch of his respective congregations and deposit it in the archives of Classis. [If this advice had been heeded, what an amount of labor would have been saved in the preparation of this volume!]

Classis disapproves strongly of Sunday School picnics, camp-meetings, laying of corner-stones, and consecration of churches and organs on the Lord's Day. Social visiting comes also under the ban.

Rev. A. D. Gring was sent to Japan as the first Reformed Missionary to that land.

1880

The annual meeting of 1880 was held at Jonestown on the 5th of May.

In a discussion on Baptism it was decided that children of faithful members have a right to be baptized. Those of unfaithful members may have baptism administered, if the parents give evidence of repentance and amendment of life. In regard to baptism of illegitimate children and children of outsiders, each minister must exercise his best judgment. The doors of the church should not be closed against any one seeking admittance, except for good cause.

An adjourned meeting of Classis was held at Minersville, June 9th, and a special meeting at Schuylkill Haven, December 14th.

We now produce the Statistical Table of 1880. The number of ministers have increased, numbering forty, including nine D.D.'s and one Ph.D.

The table is also fuller and more in detail than heretofore. These data may prove a useful purpose in the future; hence they are given.

(See tables on pages 167 and 168).

1881

The annual meeting of 1881 was held at Mahanoy City, June 9th, at which Rev. Dr. E. E. Higbee was received from Mercersburg Classis.

The Committee on Reconstruction had copies of its report printed in both English and German.

1882

The annual meeting of Lebanon Classis for 1882 was held, May 31st, at Newmanstown. The report of the treasurer was, debit, \$4,353.68; credit, \$4,041.93; balance in hands of the treasurer, \$311.75.

A. J. Weber, E. L. Kemp, and Geo. W. Gerhard were received under the care of Classis as students for the ministry. Dr. Geo. B. Russel was received as a member, coming from Mercersburg Classis. Dr. Geo. W. Aughenbaugh was dismissed to the same Classis.

The following resolution was adopted: Resolved, That Classis discountenances chancing at church fairs, as detrimental to sound morals and inconsistent with Christian morality.

Palatinate College was stated to be in a prosperous condition, but the payment of too much interest on its indebtedness hampers it.

The Reconstruction Committee thinks there is danger in grant-

LEBANON CLASSIS—1880 (Continued)

Ministers	Communications	Charges	Members	Unconfirmed	Baptisms		Confirmed	Commenced	Dismissed	Excom.	Deaths	Sunday Schools	S. S. Scholars	Mm. Students	Contributions		Post Office Address	
					Infants	Adults									Beneficent Purposes	General Purposes		
J. W. Steinmetz	1 St. John's, Reading		340	250	54	1	26	37	289	14	7	12	2	380	\$75 00	\$2500 00	Reading, Berks Co., Pa.	
Christian Baum	1 First Church, Pottsville		190	100	17	12	18	175			2	1	150		10 00	500 00	Pottsville, Schuylkill Co., Pa.	
M. Peters	1 St. John's, Hamburg		343	120	40	23	240		240		21	1	185	1	138 65	370 00	Hamburg, Berks Co., Pa.	
J. G. Neff	1 Trinity, Shomondah		225	75	30	2	27	12	175		2	17	1	240		900 00	Shomondah City, Schuyl. Co., Pa.	
J. C. Barker, D. D.	Superannuated																Lewisburg, Union Co., Pa.	
Joe H. Leinbach	Ass't. of A. S. Leinbach		550	300	68	13	51	3	350	2	5	20	4	250	1	33 00	Reading, Berks Co., Pa.	
Adam J. Bauman	3 Schaefferstown		424	301	33	2	12	4	373	1	11	4	270	1	220 00	1275 00	Schaefferstown, Lebanon Co., Pa.	
Allen R. Bartolomew	1 Swatara		150	115	22	12	10	110			11	1	150		59 00	700 00	Tanapqua, Schuylkill Co., Pa.	
Joe J. Fisher	1 Trinity, Tanapqua																Hamburg, Berks Co., Pa.	
Joseph Schlappe	Without Charge																Orefield, Lehigh Co., Pa.	
Lorenz B. F. Buery	3 Womelsdorf		500	325	18	7	6	403	4		13	3	480		117 48			
suppl. G. Wolf, D. D.	1 Germantown		180	85	16	1	19	160	3		7	2	75		27 53	450 00		
suppl. J. W. Steinmetz	1 Grace Ch., Cressona		140	100	11	1		120	3		7	1	150		60 00	400 00		
suppl. J. P. Stein	2 Minersville Charge		190	90	21	10		160			11				32 00	500 00		
suppl. D. Christman	1 Port Clinton		150	25	10			36			2	1	40		4 19	70 00		
suppl. M. Peters	1 Shoemakersville		128	50	7	8		77			1	1	70		18 42			
suppl. M. Peters	1 Zion's		200	150														
suppl. T. C. Leinbach	1 Daniel's		120	75	4	12		81			4	1		1	17 00	89 95		
suppl. T. C. Leinbach	1 Lewistown		85					45					70					
suppl. Henry Lohse	1 St. Clair		50	50	4	4		18			2	1						
suppl. C. Baum and J. Stein	1 Bethlehem's		25										200		3 76			
suppl. A. Commode	1 St. Paul's, Bismarck		86	50									1	90		19 67		
suppl. F. W. Krieger, D. D.	1 St. Paul's, Schuyl. Haven													112		78 00	Reading, Berks Co., Pa.	
Charles H. Con.	2 Ref. Church Miss. Sch.																	
Total 40			18013	10124	1451	53	1035	233	1595	226	193	549	114	10572	12	\$7587 55	\$40423 02	

ing too much time of grace in carrying out their plan. They cannot recede from it.

The Classical roll shows 44 members.

Two adjourned and four special meetings follow: Womelsdorf, September 4th, 1882; Myerstown, October 2nd; Hamburg, December 4th; Cressona, December 20th; Reading, February 26th; and Hamburg, March 12th.

1883

At the last meeting Rev. A. S. Keyser was tried and deposed from the ministry for (1) fornication, (2) breach of promise, and (3) falsehood.

The annual meeting of 1883 was held at Tamaqua, May 24th. The Committee on Minutes of Synod reported among others, item 20, a resolution in favor of total prohibition of the manufacture and sale of intoxicating liquors as a beverage, and pastors, elders, and laymen are to use all proper means to educate the public conscience in approval thereof.

Picnics on the Sabbath are regarded as Sabbath desecration, and are denounced.

A whole page is taken up with the itemized apportionment. As it is impossible to give all of it we cite here only the part assigned to Dr. J. E. Hiester, pastor of the Annville Charge: Clerk Salary, \$3.00; Tutorship Bond Interest, \$2.00; Contingent Fund, \$8.00; Sinking Fund \$20.00; Missions, \$103.00; total \$136.00.

Palatinate College at this time was encumbered with a debt of \$18,000 and was without a president.

The minutes of a special meeting held at Pottsville, August 6, contain resolutions on the death of Revs. F. W. P. Davis and C. H. Leinbach, D.D.

Two special meetings follow, the first at Reading, September 4, and the second at Myerstown, November 5.

1884

The annual session of 1884 was held at Womelsdorf, June 12. Rev. H. J. Welker was received from the Tohickon Classis. "The Directory of Worship" was adopted. The debt of Palatinate College (\$19,000) was apportioned among the charges. And now the second child of Lebanon Classis appears on the scene as the following resolutions show:

Resolved, That the Classis of Lebanon be divided, and that the Blue Ridge, west of the Schuylkill river, be the line, until it strikes the said river, and thence the river shall be the line to the southern boundary of the territory of the Classis of Lebanon.

Resolved, That the name of the newly-formed classis be "The Schuylkill Classis."

Resolved, That the Classis hereby asks Synod to confirm the above action.

A special meeting was held at Reading, July 28. Palatinate College was sold for \$19,000 to W. E. Brunner, Geo. G. Heilman and Henry Loose. As a consequence of this act, the apportionment of the College's debt, made at the last annual meeting, was rescinded.

1885

A special meeting of Classis was held at Reading, January 5, 1885. The action of Synod was reported with reference to the division of Lebanon Classis.

Resolved, that the Blue Ridge, from the west of the Classis of Lebanon to the Schuylkill river, thence the Schuylkill river to the southern boundary of said Classis be the line between the Classis of Lebanon, on the one hand, and the contemplated classis on the other.

Resolved, That the territory lying north and east of said line shall be the territory of the contemplated new classis.

Resolved, That the Classis of Lebanon is instructed to meet in special session at an early day and dismiss those ministers

whose congregations and charges are located in the territory of the contemplated new classis, for the purpose of organizing another classis.

Resolved, That the ministers thus dismissed are instructed to meet in special session in Trinity Reformed Church, Pottsville, Schuylkill County, Pa., within two weeks after dismissal, at the call of the Rev. Jacob Kline, for the purpose of effecting an organization, and that the Rev. Jacob Kline shall preside at said meeting.

Resolved, That the new classis shall bear the following title—
"The Classis of Schuylkill."

The following ministers were dismissed to form the new classis:

Rev. A. S. Leinbach,	Rev. J. J. Fisher,
" Jacob Kline,	" P. Y. Schelley,
" C. F. McCauley, D.D.,	" W. Donat,
" B. Bausman, D.D.,	" L. D. Steckel,
" H. A. Keyser,	" J. A. Reber,
" F. W. Dechant,	" G. W. Stibitz,
" Henry Leisse,	" A. S. Gerhart,
" H. Mosser,	" Geo. A. Zellers,
" J. W. Steinmetz,	" S. A. Leinbach,
" A. R. Bartholomew,	" O. H. Strunck.

There were special meetings at Lebanon, November 23, and at St. Paul's (Klopp's Church), Bethel Township, Lebanon County, April 8.

The annual meeting was held at Lebanon, May 23rd. The report of the Committee on St. Paul's (Klopp's) Church difficulty was as follows:

1. The deed of church property is for the use of the Reformed Church.

2. The congregation in 1827 entered into a certain peculiar and (as we think) illegal agreement with the Lutheran congregation, allowing them equal privilege.

3. On May 9, 1885, a regular consistory was legally elected.

4. On May 25, 1885, a certain portion of dissatisfied Reformed members of said church elected a consistory, contrary to the desire and expressed wish of the consistory proper, and made a demand to ordain and instal said illegally elected consistory, which demand was refused.



Hiester M.S.

5. The said dissatisfied part of the congregation, in connection with Lutheran members, have in a high-handed way and manner entered the church, taken the organ, removed the seats, and threatened to tear down a part of the church edifice, they claiming to be the church or congregation proper.

6. They as aforesaid, in connection with the Lutheran congregation, threaten to disturb the peace and harmony, as well as the property, of the congregation.

The said congregation, through its pastor and representatives on the floor of the Classis, desire and petition this Classis to decide which is the proper and recognized congregation.

We would therefore suggest the following action: Resolved, That this Classis recognize and acknowledge the consistory regularly and legally constituted on May 9, 1885, as the proper representative of the St. Paul's (Klopp's) congregation.

Resolved, That this Classis prohibit any minister from serving said dissatisfied part of said congregation.

Strong temperance resolutions follow.

[The Committee on Reconstruction have presented a number of reports. Rev. J. E. Hiester, D.D., was chairman. It was a difficult task and did not meet with complete success.]

1886

A special meeting of Classis was held at Sinking Spring, January 25, 1886. A committee to whom the matter was referred declared that the action of A. S. Keyser in serving the disaffected part of the congregation of Klopp's Church, was contrary to the constitution of the Reformed Church.

The annual meeting of 1886 was held at Jonestown, June 17th. The Reconstruction Committee was discharged and a new committee (merely advisory) was appointed, to work in harmony with pastor, consistory, and members.

The union movement was given approval. [This refers to the union of the Reformed Church in the United States and the Reformed Church in America—the former "German" and "Dutch Reformed" Churches.]

1887

Two special meetings are now recorded, one at Birdsboro, December 27, 1887, and one at Lebanon, May 11th.

The annual meeting took place at Stouchsburg, June 16th. The Classis seemed to be crowded with business. Hence they resolved that special attention be given to Classical business some time before the meeting, so as to expedite and systematize business. The members were also exhorted to attend the sessions all the time—be present at the opening and remain until the close.

A memorial resolution on the life and death of Rev. T. S. Johnston, D.D., closes the minutes.

1888

Classis met in annual session at Annville, May 25th, 1888. The stated clerk was instructed to have 1,000 copies of the minutes of Classis printed, using his best judgment as to style, cost, and place of publication.

A special meeting was held at Lebanon, December 20th, and another, likewise at Lebanon, February 28, 1889.

1889

The annual meeting convened at Birdsboro, June 13th. The next day, while Classis was in session, a telegram was received, about 4 p. m., stating that Rev. Dr. Kremer, of Lebanon, an honored member of the Classis, was instantly killed, while returning from a funeral, being struck by a locomotive engine. His horse shared the same fate.*

Memorial resolutions on the death of Rev. Geo. Wolff, D.D., and Rev. J. C. Bucher, D.D., are recorded.

Two special meetings were held at Lebanon, one on September 6th and another on October 3rd. At the latter Rev. D. E. Klopp, D.D., was received from the Classis of Philadelphia.

1890

A special meeting was held at Myerstown, February 21st, and another at Lebanon, March 28th. The next one follows at Sinking Spring, April 14th. At the last one charges were brought against Rev. M. L. Fritch for stealing pocket knives and for falsehood.

Another special session follows at Sinking Spring, April 28th.

*This sad event occurred at Cleona, between Annville and Lebanon, where the road crosses the P. & R. Railway tracks. The accident happened not while "returning from a funeral," but on the way to the cemetery. The funeral was that of Mrs. John Heilman, P. S.

This sad occurrence not only cast a gloom over the Classis, but over the city of Lebanon and neighboring communities, as Dr. Kremer was widely known and highly esteemed.

The annual meeting of 1890 was held at Womelsdorf, May 15th. Rev. Fritch was found guilty and deposed from the ministry.

1891

A special meeting convened in Myerstown, February 12, 1891. The annual meeting was held at Schaefferstown, May 6. At this meeting the New Church Hymnal was approved and lauded. Then follow two special meetings, one at Lebanon, October 31, 1891, and one at Myerstown, April 14, 1892.

1892

The annual meeting convened at Lebanon, May 24th. A committee composed of Rev. A. S. Leinbach, W. J. Johnson, and Elder Jacob Funck was appointed to arouse interest and gather funds for erecting a Theological Seminary Building.

The First Church of Lebanon was given aid in erecting a chapel at 4th Avenue and Weidman Street, East Lebanon.

Approval was given to the proposed federated union of the Reformed Church in the United States and the Reformed Church in America.

The Report of the Committee on Religion and Morals, Rev. S. A. Leinbach, chairman, states that during the past year 557 infants were christened and 47 adults; 616 were added to the Church by the rite of confirmation, 254 more than the previous year.

The Sunday School also demands some attention in the report, viz.: "It is very seldom in this day that a pastor fails to mention the Sunday School or Schools in his parish, an evidence that the Sunday School is receiving a larger measure of attention. A deeper apprehension of the true nature and design of this auxiliary institution of the Church is prevailing. Ministers and people are now regarding it as occupying an intermediate position between the Christian training of children in the family and the catechetical instruction under the pastor—as the nursery

of the lambs of the flock, and thus standing in the most intimate relation to the Church. No one now, surely, is fearful that the Sunday School will put an end to the catechetical class or prove detrimental to it, since our classes are made up largely of Sunday School scholars. The Sunday Schools in country parishes, being mostly "union schools," are not what those in our city churches are. Yet much good work is done by them.

It is to be regretted that thus far we have not been very successful in holding Sunday School conventions, and it is to be hoped that during the coming classical year many more will be held, for we *are convinced* that in this way not only the people, but even the pastors, will be awakened to the *greatness* of the work.

Three special meetings at Lebanon follow, the first in the First Reformed Church, September 16, the second in St. John's, October 5, and the third in St. Mark's, December 12. At the last Rev. I. C. Fisher was received as a member of Classis.

1893

Another special meeting convened in the First Reformed Church, Lebanon, on April 5. There were three items in the call: First, to consider certain irregularities committed against the action of Classis, prohibiting any minister to serve the Old Klopp's Church. Second, to take action on item one, as the Classis may deem fit. Third, to take action on the celebration of the centennial of the organization of the first Synod of the Reformed Church.

The first item was taken up, discussed, and laid on the table.

In regard to item two, the following resolution was adopted after due discussion: Whereas, the irregularities against the action of Classis, prohibiting any minister to serve the Old Klopp's Church, charged in item one, were shown to be unintentional and not in a spirit of contempt of this Classis; therefore Resolved, That this item be stricken from the call.

With regard to item three, a committee was appointed to report a program at the next meeting and appoint speakers. Revs. J. V. George, W. J. Johnson, and D. U. Wolf were the committee.

The annual meeting was held at Bismarek on the 8th of May.

It was resolved at this meeting that that part of the boundary line between the Classes of Schuylkill and Lebanon, from the Lebanon Valley Railroad bridge along the Schuylkill river to the mouth of the Angelica creek, be annulled.

Resolved, That a new line, embracing the territory in which West Reading is located, be established as follows: Begin at a point at the mouth of Angelica creek, and run a line in a north-west direction, about three and one-half miles, to a point where the Berks and Dauphin Turnpike Company's bridge crosses the Lebanon Valley Railroad; thence in a northeastern direction, along the Lebanon Valley Railroad, about two and one-half miles, to a point where the Railroad bridge crosses the Schuylkill river.—Schuylkill Classis adopted the line proposed.

The Klopp Church difficulty was now taken up. Representatives from both Klopp's and St. Paul's Church were heard, the matter discussed at length, and finally all parties agreed on the following action, which was adopted by the Classis.

On motion the action of Classis, prohibiting any minister of the Classis from serving the dissatisfied part of St. Paul's Church worshipping in the old church, adopted at Lebanon, Pa., on May 28, 1885, was reconsidered.

On motion it was *Resolved*, That the Reformed members worshipping in the Old Klopp's Church be allowed to secure the services of a regular minister.

Resolved, That a brother be appointed to see to it, that a regular consistory be elected, and that he be authorized to instal such regularly elected consistory.

Rev. T. M. Yundt was, on motion, appointed for this purpose.

Resolved, That the members worshipping in the Old Church be constituted a congregation, and that the said congregation be attached to the Bethel Charge.

Resolved, That Rev. R. S. Appel be authorized to continue his catechetical lectures in the Old Klopp's Church, that he confirm the class, and administer the Holy Communion there.

Resolved, That in view of the action now taken in the case of the Klopp's Church matter, it is not only earnestly hoped, but earnestly and urgently pressed upon those who will be thus constituted a congregation in regular standing, to do nothing in any way which may tend to disturb St. Paul's Reformed Church in any property or congregational rights and privileges, in connection with the material or other interest heretofore held in common.

[This action of Classis was commendable as showing no spirit of ill-will. But we are sorry to record that their hopes were not fully realized.]

A special meeting of Classis was held in Tabor Church, Lebanon, September 5, 1893, and one in St. John's, Lebanon, October 18.

It was reported that Rev. T. M. Yundt with Elder J. L. J. Stoudt went to the old Klopp's Church and conducted a regular service. After the sermon he explained the object of his coming and read the act of Classis at its last meeting. Then an election was held and a congregation organized. The election resulted as follows: Elders: Joseph Strauss, Percival Peiffer, Jonathan Miller, William Swartz; Deacons: Josiah Bensing, John Houtz, William Eders, Milton Gosser.

The Board of Managers of Palatinate College Association, Limited, reported that they propose to sell the property and according to agreement the Board offers the property to Classis. The Classis is to decide at its next annual meeting whether it will buy back the property or not. ||

1894

The annual meeting of 1894 took place at Sinking Spring April 30th. In regard to the difficulty of the old Klopp's Church, a committee reported and gave the advice that as the action of Classis at its last annual meeting showed a spirit of Christian charity toward them, so they should exercise the same spirit toward Classis.

Classis declined to buy back Palatinate College.

An adjourned meeting was held at Annville, May 15, when the action of Classis with reference to Klopp's Church was reiterated.

Special meetings follow at St. John's Lebanon, July 16, 1894, and February 15, 1895.

1895

The annual meeting convened at Robesonia, May 20th. Rev. U. H. Heilman was received from the Maryland Classis. It was reported that Palatinate College was now in possession of the U. E. Church, who are holding the matter of purchasing under advisement.

In the Klopp's Church case, it was resolved that Classis appoint an advisory committee to aid in the name of Classis the St. Paul's Reformed Church (the new Klopp's Church) in the case, (the matter of ejectment before the court) and to secure, if possible, the services of C. M. Bousch, Esq., to aid the counsel employed by the St. Paul's Church. Revs. D. E. Klopp, D.D., J. E. Hiester, D.D., and Thos. C. Leinbach were appointed as the committee.

A special meeting was held in St. John's, Lebanon, September 25, 1895.

1896

The annual meeting of 1896 was held at Myerstown the 11th of May. Jas. R. Stein and Paul Leinbach were received under the care of Classis.

1897

The annual meeting of 1897 convened at Millersburg, Bethel Township, May 27, 1897.

The new constitution sent down by the General Synod to the classes for their approval or rejection was adopted with only three dissenting votes.

The Advisory Committee on the Klopp Church case reported that a non-suit had been granted by the Court. Lawyer Bausch's bill was \$200.

At a special meeting, held in Tabor Church, Lebanon, September 10, a petition of Klopp's Church, asking to be constituted a separate pastoral charge, was refused. They were referred to the action of Classis at Bismarck (5:8:1893).

At a special meeting at St. Mark's, Lebanon, October 20, 1897, Rev. J. L. Fluck was received.

1898

The year 1898 opens with a special meeting at St. John's, Lebanon, January 17th.

The annual meeting was held at Jonestown, May 30. Samuel H. Stein was received under the care of Classis. The petition of Klopp's Church, asking Classis to recognize Rev. Hartzel as their pastor, was refused. They were again referred to the action at Bismarck.

Now six special meetings follow in close succession. The first was at Tabor, Lebanon, August 1st. At this meeting Rev. Dr. Klopp was given a certificate of dismissal. The second meeting was at St. Mark's, Lebanon, October 6th. Dr. Klopp's paper was read and deemed satisfactory. The third meeting was held again at Tabor, November 8th. Rev. E. S. Bromer was received. The fourth meeting was at St. Mark's, Lebanon, December 13. The fifth was likewise at St. Mark's—no quorum. The sixth meeting was at St. John's, Lebanon, Feb. 14.

1899

The annual meeting of 1899 convened at Avon, May 15. The Advisory Committee on Klopp's Church stated that the Supreme Court, on May 8, 1899, rendered a decision which vests the title to the old church property in the congregations, Lutheran and Reformed, which remained in the old building, but gives to the congregation which is fully recognized as the true St. Paul's by this Classis (the new Klopp's Church), their church and the three-fourths of an acre on which their church stands.

The Committee on Reconstruction reported that, since its appointment year after year, it has accomplished no practical results. The reasons are two, the indifference of many and opposition and fear of causing trouble.

Two special meetings at St. Mark's, Lebanon, are now held; the one October 4th and the second, January 22. At this meet-

1900

ing the Old Klopp's Church handed in a petition, asking to be constituted "a separate, self-supporting charge." The following resolution was "offered, seconded, and discussed."

Resolved, That the petition from the old Klopp's Church and that from the members of the aforesaid congregation, calling itself "the old Klopp's Church," be granted, but that our action as Lebanon Classis on this motion be based on the distinction previously recognized by the Classis; namely, that the congregation worshipping in the new church building is the old congregation, and the one afterward organized, in accordance with the action of Classis in the meeting at Bismarek, Pa., (1893) in the old church building, is the new congregation.

This resolution was voted down unanimously.

The annual meeting of 1900 was held at Womelsdorf, May 28. The Belleman congregation was stricken from the roll of congregations of Lebanon Classis, and dismissed to the German Philadelphia Classis, at its own request.

The appeal (to Synod) of the congregation of the Old Klopp Church is irregular in a number of points, but they are permitted to stand, and the President is directed to instruct one of the delegates to Synod to defend the action of Classis before that body. Rev. J. L. Fluck was appointed for this purpose.*

Another Statistical Table is now in order. Quite a number of new names are on the roll and a number have gone to their reward. The table speaks for itself. It is unnecessary to make any comments. See page 184.

1901

A special meeting was held at Annville, March 5. The Annville Charge was divided into two charges: Annville and the Hill Church, to be known as the Annville Charge; and Campbelltown and Palmyra, to be known as the Palmyra Charge.

The annual meeting of 1901 was held at Bernville, May 20. Rev. W. F. DeLong was received as a member of Classis. Rev. J. Lewis Fluck reported that the Klopp complaint to Synod was not sustained. In other words the action of Classis was approved. The Klopp's congregation, through their representative, gave notice of an appeal to General Synod at Baltimore, in 1902. Rev. Fluck was appointed by the Eastern Synod to defend its action before the General Synod.

In the Report on the State of Religion and Morals occurs the following paragraph:

"But it is necessary to record that our well-beloved brother, Rev. Dr. Jonathan E. Hiester, who spent all the years of his fruitful ministry within the bounds of Lebanon Classis and who served as our Stated Clerk for the past thirty-five years, has gone out from among us and entered upon that higher ministry of the saints in glory. He was a wise counsellor, a steadfast friend, a faithful and earnest preacher of the Word of God, whose example, as well as precept, was a great power for

*The action of Classis was sustained by Synod.

STATISTICAL TABLE OF LEBANON CLASSIS—1900

Ministers	Charges	Members										Additions										Contri- butions										Post Office Address																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
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righteousness. His devotion to his people, his Classis, his Church, and his Divine Master, his painstaking accuracy, his loving and progressive conservatism, constitute a rich legacy to his surviving brethren, and, though dead, he speaks to us and urges us to renewed fidelity."

[Dr. Hiester was a steady, faithful, and persistent worker. For a period of almost fifty years he served one charge, the Palmyra Charge* consisting of Annville, Palmyra, Hill Church, and Campbelltown, and at times Bellevue and Bindnagel's. He was a pillar of Classis, and his advice was considered most valuable.]

Three special meetings follow, one at St. Mark's, Lebanon, June 28, one at St. John's, Lebanon, October 15, and the third at St. Mark's, November 11. In the call of the last named a resolution of the Eastern Synod is given "that each Classis be requested to call a special meeting within the next month, to devise some method of raising the amount asked of it by their Synod, before the next annual meeting of such Classis, for the erection of Grace Memorial Chapel, Washington, D. C. The apportionment for Lebanon Classis towards said object is \$1,075.45. The apportionment was accepted and the amount falling on each charge was sent to each pastor.

In view of difference in financial ability and sentiment, each pastor is urged to present the cause on its merits and secure as much as possible over and above the amount suggested.

1902

At the annual meeting held at Richland, May 5, 1902, the support of Rev. Allen K. Faust, Missionary to Japan, was assumed.

An adjourned meeting was held in Tabor Church, Lebanon, May 14, and a special meeting, June 16.

*At some periods called the Annville Charge but comprising the same congregations.

1903

The first meeting of 1903 was a special one in St. John's Church, Lebanon, March 16.

The annual meeting was held at the Orphans' Home at Womelsdorf, on the 26th of May.

The Sunday School Committee (S. P. Heilman, M.D., chairman) reported that since September, 1897, up to the present time, ten Sunday School Conventions have been held at various places, and a wide scope of topics was considered at these gatherings.

Numerous special and adjourned meetings follow :

Special meeting, Robesonia, July 23.

Special meeting, Palmyra, October 20.

Special meeting, St. Mark's, Lebanon, December 7.

1904

Special meeting, January 12, Tabor Church, Lebanon

Special meeting, February 16, St. John's, Lebanon.

Special meeting, April 8, St. John's, Lebanon.

Annual meeting, May 27, Myerstown.

Adjourned meeting, July 1, St. Mark's, Lebanon.

Special meeting, July 28, St. John's, Lebanon.

Special meeting, August 8, St. John's, Lebanon.

Special meeting, August 25, Orphans' Home, Womelsdorf.

Special meeting, November 26, St. John's, Lebanon.

1905

Special meeting, February 27, St. John's, Lebanon. At this meeting the Bern and Epler congregations were dismissed to Reading Classis at their own request.

Special meeting, March 23, St. Mark's, Lebanon.

Annual meeting, May 12, Annville.

The Sunday School Committee reported that they held no Sunday School Conventions during the past year, as the County Sunday School Association held a County Convention and several

District Conventions. The committee asks the advice of Classis as to what they shall do. The Classis instructed the committee to hold one or two conventions, using their own judgment as to the number.

Five special meetings follow, all held in St. John's Church, Lebanon, viz.: July 17, July 31, August 28, December 5, 1905, and January 2, 1906.

1906

The annual meeting of 1906 was held at Palmyra, May 18. At this meeting the question came up: What is the status of persons baptized and confirmed by individuals not recognized by the Church, on account of irregular ordination, suspension, or deposition. The question was discussed and finally referred to General Synod.* [This question had its origin in the Klopp's Church affair.]

1907

The special meetings of Classis follow in St. John's, Lebanon, January 15, February 26, and May 7.

The annual meeting of 1907 was held May 20., at Robesonia. It was the opinion of Classis that the German Philadelphia Classis, by receiving under its care the congregation worshipping in the old Klopp's Church, has violated the constitution of the Reformed Church. Lebanon Classis lodges complaint with the Eastern Synod.

At an adjourned meeting at St. John's, Lebanon, Rev. J. L. Fluck was designated a special attorney in the complaint of Classis to the Eastern Synod against the German Philadelphia Classis in receiving the old Klopp's Church congregation under its care.

*This question was referred by the General Synod of 1908 to a committee which reported at the next Synod in 1911. The baptism of such persons is considered valid. See Min. of Gen. Synod 1911 p. 401.

1908

The annual meeting of 1908 was held in Tabor Church, Lebanon, April 27. A Laymen's Association was organized as follows:

Jas. A. Kalbach, Myerstown.

Geo. W. Stine, Annville.

Geo. S. Gerhart, Robesonia.

O. A. Sellers, Richland.

D. J. Leopold, Lebanon.

Charles Witmer, Palmyra.

The following resolution is recorded: *Resolved*, That Lebanon Classis is in hearty sympathy with the Local Option Movement as carried on by the Church at large.

At an adjourned meeting, St. John's, Lebanon, June 15, Rev. C. A. Butz presented to Classis his history of St. Paul's (New Klopp's), St. John's Fredericksburg, and Salem (Millersburg), congregations.

"Our petition with reference to the old Klopp's Church was referred (at General Synod held at York, May 19-28) to the Judicial Committee for hearing and adjudication."*

A special meeting was held at Myerstown, August 31st.

1909

The annual meeting of 1909 convened at Bismarck, May 24th. The Laymen's Missionary Movement was endorsed.

Necrological notices of Revs. D. B. Albright, and Thos. C. Leinbach are recorded.

[The former was for 17 years Superintendent of Bethany Orphans' Home. The latter was a son of Rev. Thos. H. Leinbach, and for almost 50 years a faithful herald of the gospel.]

A special session of Classis was held in St. John's, Lebanon, June 29.

*The matter was dropped by the Gen Synod of 1911 to which it was referred, Lebanon Classis being unwilling to prosecute the case further.

1910

The annual meeting of 1910 convened at Campbelltown, May 16. This is followed by a special session in St. John's, Lebanon, August 8, at which Rev. W. D. Happel, Ph.D., was received as a member from Wyoming Classis.

Another special session was called in St. John's, Lebanon, September 17.

1911

The annual meeting of 1911 convened May 1 in St. Paul's, Hamlin. The Front Line movement of Sunday Schools was given approval and endorsement. The Synod's Standard of Excellence in Sunday Schools was adopted.

Obituaries of Revs. Dr. D. E. Klopp and Eli Hiester are recorded.

Two special meetings follow, one at St. Mark's, Lebanon, June 29, and one at St. John's, Lebanon, December 11.

1912

The annual meeting for 1912 was held in St. Stephen's, Lebanon, May 20. The Borough of Wyomissing was ceded to Reading Classis.

1913

In 1913 the annual session was held in Myerstown, May 12th. The observation of the 350th Anniversary of the Heidelberg Catechism, requested by Synod, was endorsed. Also the organization of Men's Bible Classes.

1914

The annual session of 1914 was held at Annville, April 27. The Sunday School statistics are given by decades.

The following resolutions were unanimously adopted by Classis:

Whereas, The sentiment in opposition to the legalized liquor traffic is today crystallized in such a marked degree throughout the length and breadth of the land.

Therefore, Be it resolved that Lebanon Classis hereby places itself on record as being heartily in favor of any movement that will tend to curtail the privileges of the liquor interest and lessen the ravages of drink in this community, in the state, and in the nation; furthermore, be it

Resolved, That we hereby endorse the County No-License Campaign Movement, County Local Option for Pennsylvania, as well as the passage of the bill in the National Congress of the United States, looking forward to the adoption of an amendment to the National Constitution, which will ultimately prohibit the manufacture and sale of intoxicating liquors for beverage purposes in the United States of America.

Resolved, That we hereby urge our pastors and people to lend their support in the election of such candidates for the Assembly and National House of Representatives and Senate who favor the above measures.

[We are now realizing, thank God, the fulfilment of the above resolutions. We are hardly able at present fully to comprehend what a stride has been made in overcoming evil and in advancing the kingdom of God.]

1915

The annual meeting of 1915 was held at Jonestown, May 17. It was followed by a special session at Myerstown, December 7.

1916

In 1916 Classis met in annual session in St. Mark's, Lebanon, May 15. Five young men were licensed for the Gospel ministry. Twenty-seven Church Building Funds* were reported, twenty-six from St. Stephen's Reformed Church, Lebanon, and one from the Reformed Church, Myerstown.

*A Church Building Fund is \$500 given by an individual or congregation to the Home Mission Board, and by it loaned at a nominal rate of interest to some weak or struggling congregation, which, after it is enabled to stand alone, returns the fund to the Board. It is then put to a similar use, and thus goes on building up the Kingdom.

The Birdsboro congregation was transferred to Reading Classis.

The Sunday School Increase Campaign was given hearty endorsement by the Sunday School Committee.

The Seminary Dormitory Movement was also endorsed and given impetus.

A communication from certain members in reference to the observance of the 100th anniversary of Lebanon Classis was adopted and referred to a special committee, consisting of Revs. U. H. Heilman, J. L. Fluck, D.D., W. D. Happel, Ph.D., D. K. Laudenslager, and Elder Geo. W. Stine.

1917

A special meeting was held at St. Mark's, Lebanon, January 4, at which the Historical Committee reported that they had selected the writer to prepare a memorial centennial history of Lebanon Classis.

The annual meeting of 1917 was held in Salem Church, Bethel, formerly known as Millersburg, Berks County. The date was May 30, 1917.

The Historical Committee submitted a report which the Classis approved, leaving all the "details as to its scope and the manner of executing the work in the hands of the committee."

The Executive Committee of Classis reported that Rev. J. N. LeVan had been received as a member from Philadelphia Classis.

The New Reformed Church Hymnal was approved by Classis.

1918

The annual meeting was held in the Wyomissing Reformed Church, Gouglersville, Berks County, May 21.

The special committee to which was referred a message from the National Service Commission of the Reformed Church in the United States reported:

"From this message we learn that the purpose of this commission is to serve the Church of our denomination and the

men of our Church in the nation's service, during the period of this present war. They are fighting our battles. Through this commission the Church will keep in touch with the boys. It will mean encouragement and inspiration to the boys in the service. The Master said to the disciples 'Lo, I am with you always, even unto the end of the world.' Here the church says: 'We are back of you, supporting you during the great struggle.'

"We would recommend:

"1. That each pastor forward the names and the correct military address of all the boys from their congregations, who are in the military or naval service, to the Secretary of the Commission.

"2. That the congregations and Sunday Schools support this cause financially by at least, as a minimum, contributing one dollar for each boy in the service, and as much more as possible.

"3. That we encourage the holding of patriotic community meetings throughout the Classis at reasonable intervals.

"4. That this Classis most heartily approves the sending of visitors to the different camps where our men are located, to bring the Church's greeting to these boys and to furnish them with different kinds of Church literature.

"Respectfully submitted,

"WM. F. DELONG,

"W. J. KERSHNER."

The Historical Committee reported, urging the pastors to send in to the writer of the History the sketches of the individual congregations.

The Classis adopts as a minimum compensation for the support of its ministers, \$1,200 and the use of a parsonage or its equivalent, and that the compensation of those ministers receiving the minimum salary or above it on January 1, 1917, be increased 20 per cent.

In view of the state of affairs existing at the time (May, 1918), the Classis recommends the discontinuance of the use of the German language in the services of the sanctuary, and asks the pastors to carry into effect this resolution with discretion and tact.

A special meeting of Classis was held in St. Paul's, Robeson, September 13.

1919

The annual meeting of 1919 was held at Wernersville, May 19. A communication of Dr. James I. Good with reference to the coming 100th anniversary of Lebanon Classis was referred to the Historical Committee, which was also instructed to prepare a suitable program for the observance of the anniversary, in connection with the next annual meeting of Classis.

The Historical Committee reported progress, but also annoyance at the delay in sending in sketches and cuts.

A committee recommended the Inter-Church World Movement of North America. Also the Forward Movement of our own denomination. Classis urges all the congregations to do their best to carry out the plans.

The death of Rev. Jos. H. Schlappich was reported by the Necrological Committee.

A special meeting was held in St. John's, Lebanon, November 3rd. The Missionary and Stewardship and the Historical Committee reported.

1920

Another special meeting was held in the First Reformed Church (Tabor), Lebanon, January 29th. Mt. Aetna was separated from the Rehdersburg Charge and constituted a charge by itself. A call from Mt. Aetna to Licentiate A. R. Bachman was confirmed, and provision made for his ordination and installation.

The Historical Committee also reported.

We now give the Statistical Table for 1919, the last on hand. Besides, we add the apportionment table showing how much each charge is expected to raise for various objects. Then follows the Classical Committee's Report on Sunday work and a statistical report of Young People's Societies.

[Thus ends the resume of the proceedings of Lebanon Classis for one hundred years. We may have failed to notice some important acts and may have jotted down some which might have been omitted. But taken altogether, this chapter will give one a general and correct idea of the work which Lebanon Classis has done the past century in advancing the Master's Kingdom. The next meeting will, in all probability, assemble in the First Reformed Church, Lebanon, Pa., June 1st, 1920, where the Classis was organized, April 30, 1820. This will be its 101st meeting, or 100th anniversary of its organization. In connection with its meeting arrangements have been made, and a program prepared, to celebrate this auspicious event in a proper and befitting way.]

STATISTICAL REPORT NO. 1 FOR THE YEAR ENDING MAY 21, 1919 (Continued)

[illegible]

APPORTIONMENT TABLE FOR 1919-1920

Charges	Communed Members	Home Missions	Foreign Missions	Ministerial Relief	Seminary Aid	Eastern Synod Contingent	Classical Contingent	Beneficiary Education	Totals
And. per communicant member	1 07	1 07	13	06	17	05	11	\$2 66	
Schaefferstown	\$450	\$482	\$482	\$59	\$27	\$77	\$23	\$50	\$1200
Tulpehocken	576	616	616	75	35	98	29	63	1532
Sinking Spring	1259	1347	1347	164	76	214	63	138	3349
St. Michael's.....	285	305	305	37	17	48	14	31	757
Allegheny	649	694	694	84	39	110	32	71	1724
St. Mark's	679	726	726	88	41	115	34	75	1805
Myerstown	385	412	412	50	23	65	19	42	1023
Annyville	317	339	339	41	19	54	16	35	843
Robesonia	660	706	706	86	40	112	33	75	1758
Bethany	29	31	31	4	2	5	1	3	77
Womelsdorf	279	299	299	36	17	47	14	31	743
First, Lebanon	528	565	565	69	32	90	26	58	1405
Bethel	534	571	571	69	32	90	26	59	1418
Avon-Quentin	334	357	357	43	20	57	17	37	888
Swatara	300	321	321	39	18	51	15	33	808
Campbelltown	343	367	367	45	20	58	17	37	911
St. John's, Lebanon.....	256	274	274	33	15	44	13	28	681
Bernville	630	674	674	82	38	107	32	69	1676
St. Stephen's, Lebanon	251	269	269	33	15	43	13	28	670
Rehersburg	72	77	77	9	4	12	4	8	191
Mt. Aetna.....	151	162	162	20	9	26	8	17	404
St. Paul's, Tulpehocken	37	40	40	5	2	6	2	4	99
Kissinger's	65	70	70	8	4	11	3	7	173
Frieden's	70	75	75	9	4	12	4	8	187
Wernersville	58	62	62	4	3	10	3	6	150
U. H. Heidman							1	1	1
V. W. Dippel							1	1	1

CLASSICAL COMMITTEE ON SUNDAY SCHOOL WORK LEBANON CLASSIS

ANNUAL STATISTICAL REPORT FOR THE YEAR ENDING MAY 21, 1918, AND MAY 19, 1919

Year	MEMBERSHIP										EDUCATION				Ch. Relation		CONTRIBUTIONS									
	Number of Sunday Schools in Classis	1	2	3	4	5	6	7	School Enrollment of Entire School (Add together columns 1, 2, 3, 4, 5, 6 and 7)	No. of Books in Library	No. of Schools using Reformed Lesson Helps	No. of Organized Adult Classes	No. Teacher Training Classes	No. Teacher Training Students Enrolled	No. Mission Study Classes	Scholars in Full Church Membership	Scholars Baptized but not Confirmed	Scholars Confirmed During Year	Miss'ns							
																			Home	Foreign	General Synod's Sunday School Work	Other Benevolences and Other Objects	Expenses and Support of School	Total Contributions		
1918	51	1109	2287	1425	1215	3891	9847	5817	936	986	11858	9770	37	112	18	118	6	5183	4137	191	\$294	\$323	\$247	\$213	\$9879	\$13156
1919	49	1109	2193	1401	1165	3843	9665	5422	976	1135	11769	9259	44	109	23	190	10	4640	4150	311	306	357	321	3804	10180	14968
1919	D	I	D	D	I	D	D	I	I	I	D	D	I	I	I	I	I	D	I	I	I	I	I	I	I	I
	2		6	24	50	42	172	395	40	149	111	511		3	5	72	4	543	13	120	12	34	74	491	301	1812

STATISTICAL REPORT OF YOUNG PEOPLE'S SOCIETIES FOR YEAR ENDING MAY 19, 1919

Name of Congregation	Name of Society	Name and Address of Secretary	Members		Contributions			
			Active	Associate	Home Missions	Foreign Missions	Other Benevolences	Constitutional
Elmer Newmansville, Pa.	Jr. C. E.	Miss Deatrice M. Witter, Newmansville, Pa.	11	7			\$10	10
St. Mark's, Lebanon, Pa.	Y. P. S.	Miss Sara Wagner, 525 N. 3rd St.	50					10
	Jr. C. E.	Alma M. Batdorf, 357 N. 11th St.	160	15	\$25	\$25	10	30
	C. E.		125					
Barthans Orphan's Home	Haidelberg League	Miss Laura M. Snyder, Womelsdorf, Pa.	38		3	5	6	22
Zion, Womelsdorf, Pa.	C. E.	Miss Florence Schomer, Richland, Pa.	44		4			12
Grace, Richland, Pa.	Jr. C. E.	Miss Malcol Kneller, N. 11th St.	30				5	10
St. John's, Lebanon, Pa.	St. John's Guild	Mrs. W. S. Davis, 889 E. Lehman St.	51					215
	Girl Scouts	Mrs. C. D. Warrick, Park Place, Lebanon, Pa.	94				15	225
	Boy Scouts	C. J. Rhon, 325 Willow St., Lebanon, Pa.	36					275
	C. E.	Bertha K. Wolf, Bernville, Pa.	60				21	8
St. Thomas, Beraville, Pa.	Jr. C. E.	Mary A. Stoudt, Bernville, Pa.	16		5		10	10
St. Stephen's, Lebanon, Pa.	Camp Fire Girls	Annetta M. Reed, 310 Chestnut St., Lebanon, Pa.	16	3	2		9	70
	Boy's Guild	Claude Zechman, 123 S. 4th St., Lebanon, Pa.	15	2				18
	Jr. C. E.	Annetta M. Reed, 310 Chestnut St., Lebanon, Pa.	43	2				14
	C. E.	Margaret Cassert, Frederickburg, Pa.	53					20
St. John's, Frederickburg, Pa.	Y. P. S.	Miles Noy, Wornersville, Pa.	30					43
First, Wornersville, Pa.	Haidelberg League	Miss Violet Fasnacht, Palmyra, Pa.	54	26				23
Trinity, Palmyra, Pa.	Trinity League	J. Carper Early, Palmyra, Pa.	38				5	21
Salem, Campbelltown, Pa.	Y. P. S.	Samuel Meyer, Campbelltown, Pa.	46	27	10			15
	Sandbar Guild	Rebecca Wolfshberger, Campbelltown, Pa.	21					
			1041	87	44	34	149	1029

CHAPTER VI

SKETCHES OF CONGREGATIONS

IN treating of the individual congregations we can offer mere sketches, not histories, for several reasons. In the first place, this work does not aim at full and detailed histories of the separate congregations. It aims merely to give a running sketch of Lebanon Classis, with some side lights. In the second place, no single individual can satisfactorily write histories of the individual congregations. This must be done by one who has taken a part in the course of events which he undertakes to describe. And, in the third place, were we able to produce a full history of each congregation, space would be lacking to embody them, or the work would assume undue proportions.

It is, of course, desirable that each congregation should have its own history. Our views have been expressed on this topic in the sketch of St. John's (Hain's) Church, to which we refer the reader.

Nor must the reader expect full biographies of prominent pastors, however worthy of them they may appear. Congregations take pride in able and faithful pastors and rightly so, but they can not expect biographies of such to be incorporated in these congregational sketches.

A few sketches of noted former pastors are given, but they stand apart by themselves, not as a part of congregational sketches.

Some of these congregational sketches are rather meager, some necessarily so. Others comprise a fair bird's-eye view, and a few, the older ones, are fuller and more satisfactory.

ST. JOHN'S CHURCH (HOST)

(ROBESONIA CHARGE)

REV. E. S. LEINBACH, Pastor

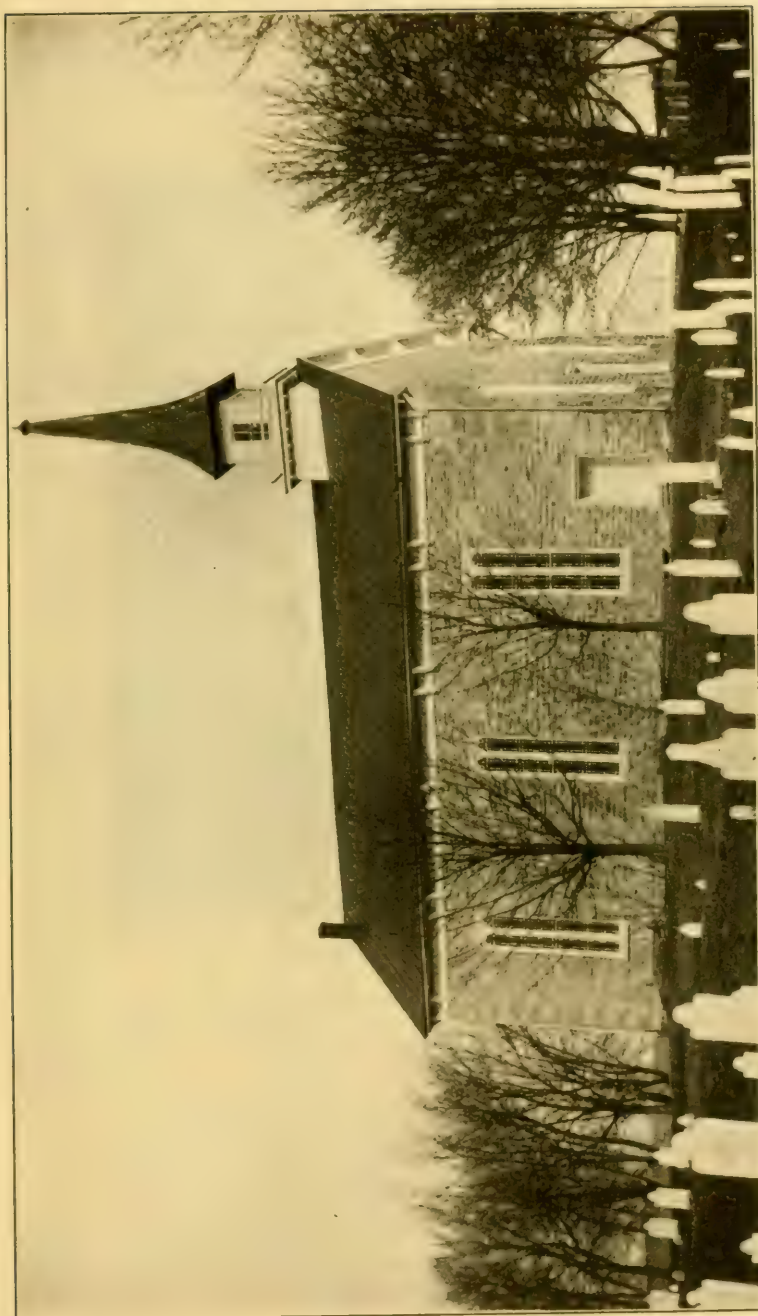
Records of this congregation are incomplete. The first charter goes back to 1743. It is difficult to tell when the first church was built, on account of these inadequate records. There was a log church building in the beginning, built by Reformed people of Holland. Preachers or missionaries from across the water, conducted worship in this first Host Church.

Daniel Miller (of the Reformed Church Record) used to affirm that this (Host Church) was the original Tulpehocken Church. It is claimed by some that the present Trinity Church (Tulpehocken), (the so called Leinbach's Church) and Host Church were really supplied by one pastor at the same time.

The first pastor of the Host Church, so far as is known, was D. Bartholomäus in 1747, the second was William Hendel, D.D., the elder; the third, William Stoy; the fourth, William Hendel, D.D.; the fifth, Frederick Herman; the sixth, Thomas H. Leinbach; the seventh, Jacob D. Zehring. Then Drs. George Wolff and Charles H. Leinbach supplied for two years. This was the eighth pastorate. The ninth pastor was Rev. Thomas Calvin Leinbach, who was installed on the 26th of August, 1866. He served uninterruptedly unto his death May 1, 1909. The tenth pastor is Edwin Samuel Leinbach, who in July, 1903, became associate pastor of this congregation and of the whole Bernville Charge. On August 22, 1909, he was installed as regular pastor.

In 1866, when Rev. Thos. S. Leinbach conducted the Lord's supper for the first time in his pastorate, there were 200 guests. Today there are over 400 members.

Host Church



One item of interest is the following: The charter of the congregation stipulates that the Host Church must remain a Calvinistic Church forever.



Rev. E. S. Leinbach

Today it is still a Reformed Church, but the Lutherans worship in the church once a month. The Rev. H. S. Kidd is their pastor.

E. S. L.

TRINITY (TULPEHOCKEN)

(TULPEHOCKEN CHARGE)

REV. H. J. WELKER, Pastor

The section of country called Tulpehocken, through which the Tulpehocken creek flows, was a peculiar place in the early

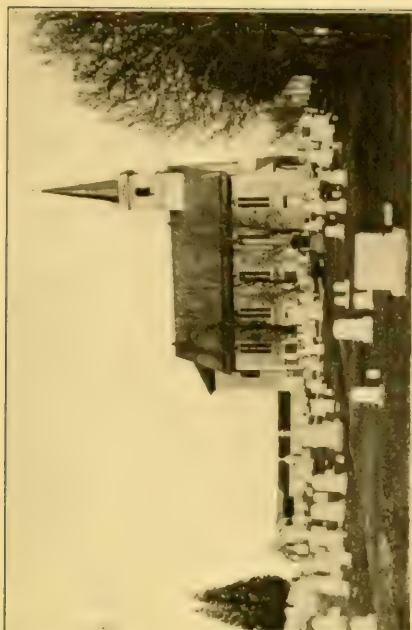
history of the church, when this country was settled. It was the meeting place of two emigrations, coming from opposite directions. Hither came from the southeast the Germans who landed at Philadelphia, travelling up the Schuylkill valley, turning in a westward direction into the region of the Tulpehocken. When this colony began to settle in this borderland, another emigration came from the north and west.

In 1723, thirty-three families came floating down the Susquehanna and worked their way up the Swatara, to be followed five years later by another band from New York state led by Conrad Weiser. The women and children with their furniture floated down on rafts and the men drove the cattle along the Susquehanna. These two colonies began to fill the Lebanon Valley with a somewhat numerous colony of Germans and soon there was felt a demand for religious services. Among these emigrants were many Reformed families from the Palatinate.

Unfortunately, no complete list of the early settlers of Tulpehocken has thus far been ascertained. A partial list of twenty-eight names was found, signed to a petition which was laid before the court at Philadelphia in September, 1727. In this petition, the subscribers request the laying out of a road from the Tulpehocken region to Oley. It bears the following signatures:—Friederich Schaeffer, Adam Lesch, Clas Nevs, Niclas Riem, Martin Steub, Anthoni Shadt, Jacob Karbell, Johann Heinrich Schuchert, Niklas Sheffer, Michael Ernest Herner, Johannes Christman, Steffan Wassercheidt, Adam Walborn, Jacob Klopff, George Lesch, Abraham Lauk, Niklas Reuell, Conrad Dieffenbach, Peter Klop, Sebastian Fisher, Lenhart Reit, Caspar Reit, Martin Batdorf, Lenhard Feg, Philip Braun, Martin Zerbe, Michael Aemerich, Johann Entefelt. This list of names includes some of those who were among the most earnest workers to establish both the Reformed and Lutheran churches in this country.

It was supposed that the Tulpehocken Reformed Church was organized in the year 1747 and its centenary was held in 1847, which was found incorrect from the archives in the Hague, the capital of Holland, which were examined by Rev. Dr. James I. Good. In those records was found a report sent there in 1744 by Rev. John Philip Boehm, the first Reformed pastor in Pennsylvania, who labored as a missionary at Tulpehocken; the first time from 1727 to 1731. It gives the following facts and statistics. "At this same time, 1727, a congregation was gathered at Conastoka, which I have been accustomed to call the Hill Church and which is the oldest of the three congregations, that have been organized. Likewise another congregation at Dolpehacken, where there are also two congregations at present, six miles apart. These congregations at Conastoka and Dolpehacken called me at the same time, desiring to be organized. This request was granted and the work, namely the exercises of religious services, was introduced among them, in accordance with our constitution. Subsequently the Lord's Supper was celebrated among them and there communed on the 14th of October, 1727, at Conastoka, 59 members and on the 18th of the same month at Dolpehacken, 32 members, the first Reformed Communion at both places."

Not much is known of the ministry of Rev. Boehm at Tulpehocken, except that he visited the distant settlement twice a year to administer the communion. On June 28, 1728, he administered the communion at Tulpehocken to only 27 communicants. There was a decrease at this second communion, which was owing to the fact that it became known that Boehm was not a regular ordained minister. Many were very much attached to Boehm and appealed through the ministers of the Dutch Reformed Church at New York to the Classis of Amsterdam to have Boehm ordained, and accordingly on November 23, 1729, he was led into the holy office at New York.



Tulpehocken



Kimmerling's

On November 12, 1730, he wrote again to the Classis at Amsterdam, saying, "There is still another congregation, Tulpehocken, which is also anxious to be brought into good order. I shall not neglect to do all I can to place them under the godly supervision of the Reverend Classis, to which end I have arranged to go there on the coming 23rd of November." Soon Boehm's first ministry at Tulpehocken was concluded.

Boehm was followed by Rev. John Peter Miller from 1731 to 1734. Here some difficulty again arose, because Miller was not yet regularly ordained and performed ministerial acts, which was not in accordance with the order of the church. He applied to the Presbyterians in Philadelphia for ordination, who ordained him in August, 1730. After preaching for a short time in and around Philadelphia, he was called to Tulpehocken. Miller labored successfully for several years, when he fell under certain fanatical influences, which drew him from the Reformed Church. Conrad Beissel, who founded the conventicle or society of monastic life at Ephrata, Pa., was anxious to increase his community and being especially desirous, "that God would place his light upon a candlestick in the dark region of the Tulpehocken" was constrained in 1735 to visit that settlement. Mr. Beissel was received in Tulpehocken by the ministers and elders according to his dignity, as a messenger of God and succeeded in confusing several and inducing them to leave the church of their fathers.

It is stated that when Beissel returned, he was accompanied on his way, about six miles over the mountains, by Rev. Miller and Conrad Weiser. The result was that on a Sabbath in May, 1735, Rev. Miller, three elders, the schoolmaster at Tulpehocken, five families and some single persons, who were carried away by the revival, were baptized into the new faith. All this produced great excitement at Tulpehocken. The gains of this movement, as has so often been the case with similar ones, did not

prove to be permanent. Only two men, one of whom was Rev. Miller, and one woman of the number drawn away from Tulpehocken, remained with the community. Conrad Weiser, who was carried away by the fanatical movement, soon realized his error, and returned again to the church of his fathers.

Great religious confusion prevailed for a time, the people were bewildered and hardly knew what to believe. When Rev. Miller could not convince any more of his people of his views, Boehm says, he gave up the ministry altogether.

When Miller left the Reformed Church at Tulpehocken, Boehm again became their pastor. The exact time of his second pastorate is not definitely known. In October, 1734 he informed the Synods that he hoped soon to restore Tulpehocken to its former order. This was a very important period in the history of the Tulpehocken Reformed Church. The second ministry of Boehm at Tulpehocken was filled with a great deal of labor and frequent disturbances. He, however, surmounted all difficulties and the congregation grew and prospered to such an extent that it became necessary to divide the congregation.

For many years it was not definitely known where the Reformed people at Tulpehocken worshipped. Boehm himself does not give a satisfactory answer as to the exact place. It seems, however, that from the additional material lately found in the archives at the Hague and Amsterdam in Holland and in the archives of the Moravians at Bethlehem by Prof. William J. Hinke, that without a doubt the first place where the congregation worshipped was in the former Reed's Church, one mile east of Stouchsburg, Pa. This fact is established by a letter which Conrad Weiser in 1747 addressed to the Lutheran minister, Peter Brunholtz in answer to a series of questions, in which he says the following with reference to Tulpehocken: "In 1729, I began to live at this place. A few years previously, the Lutherans had built a little church or meeting house in which Lutherans as well

as Reformed people came together and were led by a reader in their divine services." A similar statement is found in Sauer's paper under date, October 16, 1747. "About twenty years ago, the Lutherans built at Dolpehacken a little church and laid out a cemetery, where Lutherans as well as Reformed worshipped, and buried their dead." In this church, without a doubt, the first communion was held in 1727, referred to before.

We learn, however, from the report of Boehm to the Synod of Holland, that there must have been another place at or near the Tulpehocken, where the Reformed worshipped, besides that mentioned by Conrad Weiser. In his report of January 14, 1739, Boehm says "Tulpehocken is a pretty large place and I went there twice a year to administer the communion." This he did in 1738 on October 22, on which occasion 134 communed at both places.

After the year 1738, there were two distinct congregations which are spoken of as the upper and lower Tulpehocken Churches; the one being Host Church in Tulpehocken township, Berks County, and the other, Trinity, Tulpehocken Church in Jackson township, Lebanon County.

There was, however, a place of worship at Host before 1738 and it is supposed that there was also such a place of worship at or near where the present Trinity, Tulpehocken Church is located prior to the above date. Boehm also speaks of a church at Tulpehill. As to the place where this church was located, nothing definite is known. The Tulpehocken Church in Lebanon County received a grant of land of 100 acres from Caspar Wistar, of Germantown, Philadelphia. The deed was executed by Conrad Weiser, Justice of the Peace appointed by the King of Great Britain in the year 1738.

We learn further that Boehm in 1739 proposed to the Classis to organize Tulpehocken with Quittapahilla and Swatara, (which he reported as congregations of considerable strength) into a

regular charge and asked Classis to send them a regular minister. No minister could be secured at the time and Boehm continued his labors.

On February 11, 1740, Boehm visited the Tulpehocken congregation and secured from the elders and deacons, the pledge that the congregation would pay fifteen pounds and fifty bushels of oats towards a minister's salary.

Boehm, it seems, was very much annoyed and disturbed at this time by ministers who interfered with his work on every side. The people, however, were loyal to Boehm and urged him to continue. During the year 1742 to 1744, Tulpehocken with a number of other churches, felt the influence of the union movement of Count Zinzendorf.

Boehm concluded his labors about this time at Tulpehocken on account of the work having become too burdensome. He could only visit them occasionally. During the year 1744, the elders of the two congregations, called then upper and lower Tulpehocken, George Unruh, Jacob Schwob, William Albert, Valentine Herchelroth, Adam Stumpf and Adam Dieffenbach, notified Boehm that they had written to Europe for a minister and that they had received an answer, promising them that one would be sent. This minister arrived in Philadelphia in December, 1744, and was Rev. Caspar Ludwig Schnorr. This is rather a new name among the ministers at Tulpehocken. He located at Lancaster and preached there, but reserved twelve Sundays in a year to preach at Tulpehocken and other neighboring congregations. His ministry was unfortunately very unsuccessful and lasted only a year. He was called the "fighting parson" and the people soon became tired of him.

A brighter day dawned upon the people at Tulpehocken after struggling through almost twenty years under the ministrations of missionaries. This new period was ushered in by Rev. Michael Schlatter, who appeared among them the first time, September

25, 1746. This was a most memorable day in the history of the Tulpehocken Reformed congregation, which we learn from Schlatter's own words, "On September 24 I left Lancaster in company with Weiss and went a distance of twenty-nine miles to Tulpehocken, where on the 25th I preached with much divine assistance and not without blessing to a large congregation of more than 600 persons in a wooden church. The congregation listened to the proclamation of God's holy word with great devotion and attention. The ardent desire which they manifested to be edified, to have a regular order established among them and the hope of obtaining a regular minister could be read upon their countenances. They could not conceal their exceeding great joy in seeing three ministers together at one time. The old and the young shed tears of joy. I can truly say, that this day was to me and my brethren a day of great refreshing."

It was after this service and communion that Schlatter informed the congregation that he had orders from the Fatherland to organize them into a regular congregation and pastoral charge. He also states that the two congregations, about five miles apart, consisting of 500 members, obligated themselves for the support of a pastor. This charge was represented at the first Coetus of our church in Philadelphia, September 29, 1747.

In 1748 Rev. Dominicus Bartholomäus received a call to Tulpehocken as their first regular pastor. On October 22, 1748, he entered his first baptismal record. With this ministry, the congregation passed into a new stage of development, that of the Coetus period.

The following regular pastors served the congregation besides the missionaries mentioned.

1748-1752

Dominicus Bartholomäus was the first regular pastor as stated before. This servant of the Lord was permitted to labor but for a few years. Rev. Schlatter mentions him in 1752, saying "he is

most of the time sick." At what time he had to lay down his labors, the records do not designate.

1752-1756

In July 1752, Rev. William Stoy came to this country as a young man and soon after his arrival took charge of the congregation at Tulpehocken. After serving this congregation with several others for a little over three years, he resigned. He died in Lebanon, September 14, 1801, and was buried at his own request at the Host Church in Tulpehocken township, Berks County, Pennsylvania.

1756-1758

After Rev. William Stoy ceased preaching at Tulpehocken, Rev. John Waldschmidt, served the congregation for two years. He died September 14, 1786, and is buried in the cemetery of the Swamp Church, Lancaster County, Pennsylvania.

1758-1760

Rev. William Otterbein served the congregation faithfully for two years. Rev. Otterbein was a man of considerable mental ability and of undoubted piety. He died October 17, 1813. His remains rest by the side of the Reformed Church, Conway Street, Baltimore, Maryland.

1765-1767

Rev. John Zufall was pastor at Tulpehocken for a few years. There is very little known of his labors in the ministry.

1769-1782

Rev. J. William Hendel, Sr., D.D., served the congregation for a period of thirteen years. Under his faithful pastorate the congregation greatly prospered and a new church was erected taking the place of the log or wooden church. This church was built of limestone in the reign of King George the III of Great Britain in 1771 and 1772. The present parsonage was erected a short time before.

1785-1786

Rev. Andrew Loretz, according to the Coetal minutes served the congregation for one year.

1786-1793

Near the close of the year 1786, Rev. Daniel Wagner transferred his labors to Tulpehocken. He served a number of other congregations with Tulpehocken. His labors were abundantly blessed. His memory is precious. He was an ornament and honor to the church. He died December 17, 1810, and his remains were consigned to their final resting place at York, Pennsylvania.

1793-1823

Rev. William Hendel, Jr., D.D., served the congregation with a number of others for a period of thirty years. He was a devoted and faithful pastor. He took great interest in the cause of missions and in the establishment of a Theological Seminary, for which he was violently opposed by some of his members. Dr. Hendel died at his residence at Womelsdorf, Pennsylvania, where his remains rest on the cemetery by the side of his wife.

1826-1864.

Rev. Thomas H. Leinbach served the congregation for a period of thirty-eight years. During his pastorate the present Trinity, Tulpehocken, Reformed Church was erected. His ministrations in holy things were most devoted, laborious and influential. He excelled especially as a catechist. He had a wonderful gift of impressing the truths and doctrines of salvation upon the hearts and minds of his catechumens. He died March 31, 1864. His remains rest in the cemetery adjoining the Trinity Tulpehocken Reformed Church.

1864-1883

In June, 1864, Rev. Charles H. Leinbach, D.D., was elected successor to his sainted brother, Rev. Thomas H. Leinbach. His

pastorate was a laborious, faithful and eventful one. The territory over which he had to travel was extensive, the membership numerous and the labors, among the five congregations composing the charge at that time, abundant. Under his heavy labors and exposure to all kinds of weather, his strong and robust constitution gave way and a general prostration of his system followed. He preached his last sermon Sunday, January 14, 1883. On July 15, 1883, he arose early, looked out upon the scene of a bright Lord's day morning and once more listened to the sweet tones of the church bell. He soon went back to his bedroom and in a short time his spirit took its flight for realms of eternal peace and rest.

1884-1920

Rev. Henry J. Welker, the present pastor, received a unanimous call from the charge in the Spring of 1884. He accepted the call and entered upon his labors in the large field April 10, 1884. The charge was then composed of five congregations and was soon found too extensive and laborious and was divided in 1891, constituting the Tulpehocken and Kimmerling's Churches, the Tulpehocken charge and the other three then became a part of the new Bethel charge. A few years previous to the division of the charge, during this pastorate, St. Paul's Church, Hamlin, was built and the churches at Kimmerling's and Mt. Zion remodeled and renovated.

After the division of the charge many improvements were made at Tulpehocken. The present Trinity Tulpehocken Reformed Church was extensively remodeled at a cost of over five thousand dollars and a new large pipe organ installed at a cost of two thousand dollars, one-half of which amount was contributed by the descendants of Caspar Wistar, of Germantown, Philadelphia. As a token of gratitude and

appreciation for the kindness and generosity of said descendants, a white rose is annually tendered them in the month of June by the congregation. The parsonage, built about or shortly before the year 1770 was also very much improved and beautified.

During this long pastorate of thirty-six years Rev. Welker was



Rev. Henry J. Welker

also greatly instrumental in the building of Grace Reformed Church, Avon, Pennsylvania, in the year 1895, of which he was the first pastor for twelve years and also assisted in preparing the way for the erection of a Reformed Church at Richland, Pennsylvania.

H. J. W.

HILL CHURCH (ANNVILLE CHARGE)

REV. W. F. DELONG, Pastor

By Elder S. P. Heilman, M.D.

THE LOCATION

There are a number of Hill Churches in Pennsylvania. The one here referred to is situated in North Annaville Township, Lebanon County, on a ridge known as the Gravel Hill, which has its rise in Dauphin County and extends eastward through Dauphin, Lebanon and Berks Counties. At a point about midway between the City of Lebanon to the east and the town of Annaville to the west, the one about five miles distant from the other, seated on an elevation, the church is plainly in view from the beautiful Lebanon Valley below, with its fertile farms, thriving villages and towns, busy railroads, highways, trolley, telegraph and telephone lines. Through the entire extent of the Valley flows the historic Quittapahilla. The church and cemetery, however, are so far removed from these modern improvements as to leave undisturbed their quietude and pristine charms as they existed one hundred and eighty-six years ago, at a time when hill and valley were in their virgin state, untouched by the hand of man, except by the Indian predecessors of the white man of that period.

THE EARLY SETTLERS

Prior to 1732 there were few white settlers in this section. But in that year the purchase known as the "1732 Purchase" was made from the Indians. This included the present Lebanon and adjoining counties. Into this section white settlers began to come after 1732. This section in the earlier period was mostly known as the Quittapahilla region, from the stream of that name flowing, as said above, through this territory. The settlers were of the Reformed, Lutheran, Moravian, Mennonite and Dunker faiths, and some of the Catholic Church, and were almost exclusively

of German birth and training. Following the beginning of the immigration of the Germans, which may be put at about 1710, amongst whom were also some Scotch-Irish Presbyterians, the settlements in this section rapidly increased in number and in population.

THE PIONEER CHURCH PERIOD

According to a private record started in 1733 by the Rev. John Caspar Stoever, a minister of the Lutheran Church, who at that time resided in New Holland, Lancaster County, from whence he itinerated to the Quittapahilla section, he gathered into a body the Lutheran settlers in that section and organized them into what afterwards became the Lutheran congregation of the Hill Church. Ten years later, namely, 1743, he transferred this record into what came to be known as the Lutheran Hill Church Book, which is still in existence, and is well preserved. Tradition says that these people erected, at about where afterwards was erected the Hill Church, a stockade, closed on four sides, but without a roof, in which they sought refuge from the Indian marauders, and also used it for religious services.

As already shown, there was an equal number of the Reformed faith amongst the early settlers of the Hill Church section. That they engaged in some form of united religious service is to be assumed, but that they had a congregational organization there is no authentic record earlier than 1739, six years later than the organization effected by the Lutheran people. In pursuance of a commission issued by the Classis of Amsterdam, Holland, to the Rev. John Philip Boehm, a minister of the Reformed Church, ordained November 23, 1729, and who at the time of his great missionary journey, resided in Whitpain Township, Bucks, now Montgomery, County, he visited all the Reformed Churches in the Province of Pennsylvania during the winter of 1739-1740, and reported the facts to the Amsterdam Classis, dated April 26, 1740. He speaks in that report of a

Quittapahilla Reformed congregation, (the early name of the Hill Church), as of considerable strength, and as being under the care of a man named John Blum as its "Vorleser" (a Reader), and designated him as being a very worthy man. A "Vorleser" is defined by Boehm as a man who "met with a small gathering in private houses here and there, with the reading of a sermon, with singing and prayer, according to the German Reformed Church order, on all Sundays and holidays, but, on account of the lack of a minister, without the administration of Holy Baptism and the Lord's Supper." It was a necessity or procedure of that period, on account of the scarcity of ordained ministers, for congregations to appoint some one of their number to act as their religious leader, and to act as above described by Boehm. The ministrations of these readers came to be acknowledged by the Holland Church as fully valid, that church having exercised a benevolent jurisdiction over the Reformed congregations in Pennsylvania from the year 1747 up to the time of the organization of the Reformed Synod in 1793, which latter action rendered the Reformed Church in Pennsylvania independent of the Dutch Church in Holland.

How long previous to Boehm's discovery in 1739 of a Quittapahilla Reformed congregation, that congregation had existed, and had been ministered to by Blum, is not fully established, but circumstantial evidence pertaining to the matter is to the effect that it had organized a number of years earlier, as early as 1735.

THE BEGINNING OF THE HILL REFORMED CONGREGATION

We can, therefore, safely start with that year as the beginning of the Hill Reformed congregation, and with John Blum as its ministerial head. By-facts show that he served as the congregation's leader until some time in the year, 1742, when the Rev. John Lischy, a minister of the Reformed Church, succeeded Blum, and had the Hill Reformed congregation as one of the

many he served in Pennsylvania. Lischy served here until some time in the year 1743.

In that year, 1743, John Conrad Tempelman, a tailor by trade, and an immigrant to this country in 1722, resided in Canastoka (Conestoga), Lancaster County, where, besides working at his trade, he also served as vorleser to a number of Reformed congregations in that section. He itinerated at periods for ministerial purposes from these into the Quittapahilla, and Swatara sections of Lebanon County, left Lancaster County in the year 1743 and moved on a tract of 200 acres of land situated in what is now South Lebanon Township, which he had patented to him in that year. About or near the close of that year he superseded Rev. Lischy, and became the third pastor of the Hill Reformed congregation. The Tempelman homestead was erected on this land patented to him in 1743, and the house was still standing in 1876 on the farm then owned by R v. George Bucher, located about a mile east of Cornwall, Lebanon County. A good photograph of this interesting building, a wooden structure of one and one-half stories, was taken in the year just named, 1876, and is in the possession of the writer. Here Tempelman resided until the day of his death, which was in the year 1761, aged about 69 years. For some years prior to his death Tempelman was "stone blind," although even in that condition he frequently officiated in public services and in his own house, until too feeble even to do that. During almost his entire ministerial period his position was that of a vorleser, his ordination as a clergyman having come to him only about five years previous to his death. He was everywhere known and recorded as a man of sterling worth and strong and active in his work as a minister of the Gospel. Much as one would desire to do so, space does not permit writing more at length of this worthy man of pioneer days.

THE FIRST CHURCH

Things now (1743) moved rapidly at the Hill Church. Rev. Stoever, residing near Sunny Side since 1740, concentrated his

energy on his Hill Church Lutheran flock and with Rev. Tempelman, the pastor of the Reformed congregation, near at hand, the two congregations united to erect a Union Church, to be known as the Berg Kirche, or Hill Church. This church, a log building, was dedicated Sunday, August 12, 1744, the 12th Sunday after Trinity. But before dedicating their long-hoped-for, and now realized church, the two congregations held a joint meeting on Saturday the day before, namely, August 11, and there and then drew up an agreement, consisting of 12 articles, afterwards called the "Rules of 1744," wherein and whereby was declared by whom, and in what manner, the house of worship, and the burial ground around the church, shall be used. This agreement was made in duplicate, one copy signed by the Reformed minister, John Conrad Tempelman, and 24 of the Reformed members, together with nine witnesses, and the other copy signed by the Lutheran minister, John Caspar Stoever and 26 of the Lutheran members, together with 12 witnesses. Exchange was then made of the two copies. This agreement between the two congregations stands undisturbed to this day, (1919) 175 years after it was made. The next day they dedicated their church. These people who had come from foreign lands, where they had worshiped in stately cathedrals and finely built churches, now communed with their Maker in a new and strange land, amidst forest surroundings and in uncouth habitations! Can we measure their joy, even under such untoward circumstances, in having acquired a home of worship, although but a rude structure, a little log church, without a floor in it other than one of baked clay, and seats of logs hewn on two sides. Yet they were happy even with this, and the more so in having as their leaders and spiritual counselors two strong and sturdy men as Tempelman and Stoever are known to have been. They were the first church organizations in all of what is now Lebanon County, long before Lebanon, (Steitztown), east of them, was founded, or Annville, (Millers-

town) west of them, or Jonestown, (Williamsburg) north of them, and contemporaneous only with Schaefferstown south of them. It was a Union Church of Reformed and Lutheran people, so frequent in earlier periods, and which have maintained themselves in many places in our state even to this day.

It was a Union and remained a Union Church for 159 years, and even now (1919) is a Union Church as to buildings and burial ground, except that since 1904 the Reformed congregation worships in a building erected in 1903 on a site about 500 yards north of the old church site. John Adam Heilman, the writer's great-great-grandfather, was the Baumeister (Building Master) of that 1744 church on behalf of the Reformed congregation and John Peter Heilman the same for the Lutheran congregation.

THE CHURCH LAND

Prior to 1752 the land held by the two congregations was held by the mere right of occupation, but in that year 65 acres and 94 perches were surveyed to them by the State Surveyor, according to a warrant dated June 16, 1752, and issued to Michael Umberger in trust for the Calvinist (Reformed), and to John Shwob in trust for the Lutheran congregation. In 1837, by right of a special Act of the Pennsylvania Assembly, 59 acres and 94 perches of the original 65 acres and 94 perches were sold at public sale, the money realized in that way, as conditioned by said Act of Assembly, to be used in erecting a new church, leaving six acres that could not be disposed of, and had to be reserved for the church premises and burial purposes. In 1858 the church yard fence was placed further outwards to the north, and the new ground thus enclosed was laid out into burial lots which then could be sold, but only to members of one or the other congregation. In 1868 the burial ground was again enlarged so as to include the entire six acres, and the whole converted into a public cemetery, known as the Hill Church Cemetery, open to any and all buyers.

THE CHURCH BOOKS

The Lutheran Church Book was opened in 1743, and the Reformed Church Book in 1745, but beyond entries of births, baptisms, marriages, communion lists and death records, they contain very little bearing on circumstances and events in either of the congregations, and we must, therefore, deal with a condition of meagerness of details along lines of congregational history, so meager as to make a connected account of either of the congregations absolutely impossible. Only in a few instances, and

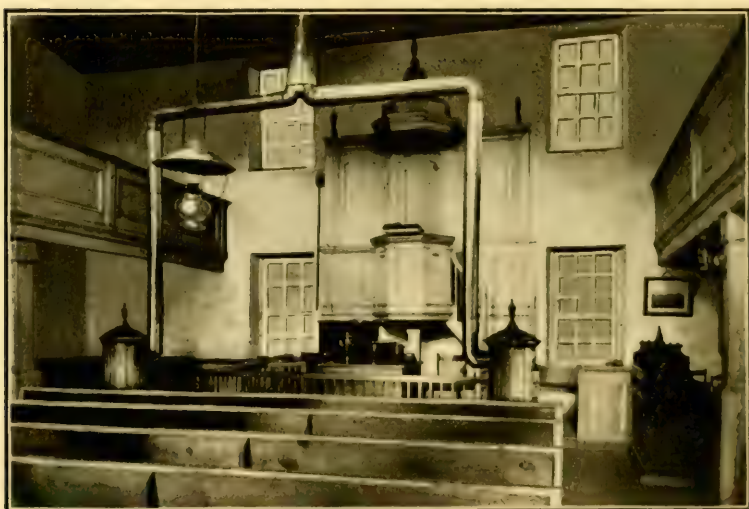


Hill Church (Union)

at long intervals, does anything along these lines appear in these books which would enable a sort of a connected historical record to be made, except as they may appear in the published lives of the ministers who served at the Hill Church, which for obvious reasons cannot be given here. At the same time the history of the one congregation is so interwoven with the history of the other as to make it impossible to write of either one without alluding to the other.

THE 1789 ENLARGEMENT

One such fact appearing on the record is that in the year 1789 the congregations united in repairing the building of 1744, a very much needed action. They also enlarged it somewhat. At this time Rev. Ludwig Lupp was the minister of the Reformed congregation and Rev. John Caspar Hoerner of the Lutheran congregation. The congregations had grown larger in numbers but this increase was constantly drawn upon by the near-by settle-



Inside of Hill Church (Union)

ments that had come into existence, Lebanon, Annville, and other places, which drew part of their membership from the original and first church established at the Hill in 1744.

THE SECOND CHURCH

Another fact appearing in the Hill Church record is the erection in 1837, again by joint action of the two congregations, of a new church building, a brick structure, erected very closely to where stood the old but dilapidated church of 1744. This build-

ing is still standing (1919), and is in a good state of preservation. Its corner-stone was laid August 26, 1837, with Rev. Henry Wagner as the Reformed minister and Rev. Jonathan Ruthrauff, the Lutheran. The church was dedicated September 16, 1838, during the pastorates of the above named clergymen.

THE HILL CHURCH TRIAL OF 1842

In 1842 occurred an unfortunate difficulty in the Lutheran congregation in the attempt on the part of its pastor, Rev. Mr. Ruthrauff, to carry the congregation over to the new Lutheran Synod of Pennsylvania, which had been organized that year in the City of Lancaster. This action was the cause of much bitterness and strife, and was not closed short of a trial for assault and battery in the Lebanon County Court, charged against certain ones in the Lutheran congregation. Thus it came to be known and recorded as the "Hill Church Trial." In this whole affair the Reformed people were nothing more than lookers-on, although lookers-on of an involuntary kind, because the strife had led to so much bitterness in the Lutheran congregation itself, and to some feeling of unfriendliness between the two congregations, which up to this time had been on the friendliest terms. In time this unfriendliness wore off and a better inter-congregational spirit resumed sway. The affair is referred to here only as a necessary and unavoidable part of this Hill Church sketch.

CHARGE RELATIONSHIPS

Prior to 1760 the Hill Reformed congregation was served, in connection with others in what is now Lebanon and Lancaster Counties, by different ministers and readers, among whom were Blum, Lischy, Tempelman, and Decker. In 1760 the Lebanon Tabor congregation was organized, and from that year until 1864 the Hill Church formed part of the Lebanon Charge, composed of the church at Lebanon and neighboring town and country congregations. In 1747, when the Coetus was organized, the Hill Church was served by Rev. Conrad Tempelman; in 1793

when the Synod was formed, by Rev. Ludwig Lupp; in 1820, when Lebanon Classis was organized, the Hill Church, together with Lebanon, Jonestown, Schaefferstown, Millerstown (Annville), Campbelltown, Kimmerling's, Walmer's, and Bindnagel's was served by Rev. Wm. Hiester.

In 1864 the Hill Reformed congregation by action of Lebanon Classis, was detached from what had been the Lebanon Charge,



Hill Reformed Church

and attached to the Annville Charge, making that charge then to consist of the Annville, Palmyra, Campbelltown and Hill Church Reformed congregations, of which the Rev. J. E. Hiester, D.D., was the pastor, at the same time that the Rev. F. W. Kremer, D.D., was the pastor of the Lebanon Reformed congregation. The Hill Reformed congregation at present (1919) is a part of the Annville Charge, composed now (1919) and since 1902, only of the Annville and Hill congregations, the

former Annville Charge, consisting of the four congregations named above, having been by action of Lebanon Classis in 1902, divided into two charges, the one, called the Annville Charge, consisting, as already shown, of the Annville and Hill congregations, and the other, called the Campbelltown Charge, consisting of the Palmyra and Campbelltown congregations. This division of the Annville Charge as it was constituted in 1864, was incident, and subsequent, to the death of the Rev. Dr. Hiester, which occurred January 7, 1901, following which there was a vacancy in the newly constituted Annville Charge for a period of about five months, at the end of which period Rev. Wm. F. DeLong, the present pastor (1919) was called, and on June 16, 1901, inducted as pastor of the Annville Charge—Annville and Hill Church.

THE CHURCH OF 1904

In the year 1902 the Hill Reformed congregation undertook to act in conjunction with the Hill Lutheran congregation to repair and renovate the jointly held church building erected by them in 1837. Not succeeding in this, the Reformed congregation secured a tract of two acres of land, situated about 500 yards farther north and away from the 1837 building, along a main road, called the Gravel Hill Road, and proceeded to erect thereon a church building of its own, not, however, by this action surrendering, or ceding, in any way its half right in the old church building and in the Hill Church Cemetery. This new church is a handsome structure, its walls of red sandstone, its interior in line with modern church furnishings, erected at a cost of about \$10,000. The corner-stone was laid Sunday, August 9, 1903, and the church dedicated Sunday, July 24, 1904. The church has a main room with a seating capacity of about 300, and a Sunday School annex of about 150 capacity. The windows of the building are all of finely stained glass, and the main room is supplied with a \$1200 pipe organ. The congregation

numbers 112 "communicant" members, and the Sunday School 139 members.

PAROCHIAL AND SUNDAY SCHOOLS, AND MISSIONARY SOCIETIES

About the year 1800 a number of the members of the Hill Reformed and Lutheran congregations united themselves into a body, called "Trustees," to provide for a Hill Church parochial school. To this end they purchased from Jacob Keller, a son of Valentine Keller, who as the earliest of the Kellers in that section, had taken up (1749) 140 acres of land adjoining the Hill Church land, a tract one-half acre in size, about one-half mile northwest of the church, and erected thereon a two-story building, the lower story of which was used for dwelling purposes and the second floor for a school room, the latter accessible only by an outside stairway. In this upper room was opened a day school, the patrons of which were "subscribers." It was, therefore, a subscription, or pay, school, and in it were taught secular studies, or the common branches as these were taught at that time. Although the subscribers held membership in the Reformed and Lutheran congregations, the school had no property relation to the Hill Church other than the one noted above, and, therefore, was not under the jurisdiction of that church, although regarded as a parochial school of the church. It was the first school of its kind in all that section, and was an undertaking most creditable in that early period. It was continued until the introduction of Free Schools in Pennsylvania, (1834). Afterwards (1850) the land and buildings were sold to John Keller by right of a special Act of the Pennsylvania Assembly, authorizing Tobias Kreider to make the sale, and distribute the proceeds amongst the original subscribers or contributors, or to their successors.

On April 29, 1832, a Union Sunday School was opened in the old 1744 church building (in the improved and enlarged building of 1789.) This was the third Sunday School in Lebanon County,

the one prior to it (that is, the second Sunday School) having been opened in the Reformed Church in Lebanon in the year 1830, and the one prior to that (the first Sunday School) opened in the year 1828 in a stone building that stood where now stands the Lebanon National Bank, corner of Ninth and Cumberland Streets, Lebanon. This first Sunday School was continued then for some years, and then transferred to "Beneficial Hall" on North Tenth Street. Following this, other churches in Lebanon, one by one, established Sunday Schools of their own and the Beneficial Hall Sunday School ceased to exist.

In 1832 the Hill Church Sunday School was, as already shown, a Union School, open to all people in that and near-by vicinities, but consisted mainly of Reformed and Lutheran scholars. It was fostered by the two vigorous pastors of the two congregations at that time, Rev. Henry Kroh, Reformed, and Rev. William G. Ernst, Lutheran. It opened with six male and five female teachers and 33 male and 25 female scholars, and with two superintendents, Henry Heilman, Jr., Reformed and David Heilman, Lutheran. At the end of its second year, December 1, 1833, the school was closed for the reasons that "the scholars were widely scattered, it being a school in the country, and the house was not comfortable."

On Sunday, May 2, 1841, this school was reopened as the "Union Sunday School of the Hill Church" in a new building erected for that purpose at a point about two miles from the Hill Church, down in what came later to be known as Heilman Dale, near the line of the Union Canal, (opened in 1827). In the erection of this building the Heilmans, Henry, Sr., and Jr. John (H. S.) and John (P. S.), Samuel, George G. and Joseph, were almost the sole participants, and, though a Union School in name, it was controlled and conducted by members of the Hill Reformed congregation.

The school was continued there until the Fall of 1884. After an interim of two years it was reopened in January, 1886, in the

Hill Church, the church of 1837, but reopened not as a Union School, but as a Reformed Church Sunday School, and was so held and continued there until the year 1904, when it was transferred to the new Reformed Church building up the Hill, dedicated July 24, of that year, where it has flourished since and is flourishing now, (1919).

In this plain and unpretentious building of 1841, was also organized in 1845 the Hill Reformed Church Missionary Society, where it held its home for many years. On January 18, 1874, the society was revived in the same building, the school house of 1841, with Rev. J. E. Hiester as its president, and S. P. Heilman, M.D., secretary. After another lapse of years the society was again revived as the Hill Church Reformed Home and Missionary Society, Rev. J. E. Hiester, president, this time, however, in the church itself, the church of 1837. But like the congregation and its Sunday School it was transferred in 1904 to the congregation's new church, the church of 1904, Rev. Wm. F. DeLong, pastor.

In the same 1841 school house were also conducted for many years Sunday Evening Prayer-meetings. In the foregoing it is shown how fully the congregation has been, and is, in touch with, and in active performance of, progressive congregational, Sunday School, educational and missionary activities, and that it has been energetic in all things conducive to material and spiritual growth.

Reverting to the Sunday School opened in 1841, as above outlined, and the subsequent period of 43 years to its close in 1884, it furnishes a bright and long chapter of Christian uplift and training for that community's life and people, whereby the evil tendencies of the day were held in check, and a high standard of morality was inculcated. It was the community's centre of Christian Endeavor, and it imparted to that section a distinctly religious atmosphere—that little country Sunday

School! And the men and women who wrought there, and gave the best they had to give, the constancy and completeness of devotion—they are held in abiding remembrance by the few yet left over from that period, and “their works do follow them.” It was the writer’s privilege to have been trained in that school of years ago, and in turn to train others. There were spent the happiest years of his life.

Could one exceed the limitations put to this sketch it would indeed be a “labor of love” to write at length of the now sainted pastors, the venerable fathers and mothers, the faithful sons and daughters whose lives adorned, and whose labors made sacred, that little Church on the Hill. They rest in the bosom of their Redeemer. We shall see them again, and commune with them face to face.

In this sketch only the essential and leading facts of the Hill Reformed Church are set forth. The limitations put upon the writer compelled a story abbreviated in length, from which had to be left out much that would have given it a brighter coloring and a completer historical background.

The following have been the pastors of the congregation:

John Blum, 1735-1743.

Rev. Jacob Lischy, 1743.

“ John Conrad Tempeiman, 1744-1756.

“ ——— Frederick, 1757.

Vacancy.

Rev. John Henry Decker, 1759 (as supply).

“ John Waldschmidt, 1760.

“ Frederick Casimer Mueller, 1761-1766.

Vacancy—1766-1768.

Historical Note.—It formerly was represented that Henry William Stoy (Stoey), M.D., was the regular pastor of the charge (Lebanon and Hill Church) during this “vacancy” period. At that time Dr. Stoy resided at Lebanon, where he practiced medicine, and at the same time was a minister of the Reformed Church. In both of these vocations he is known to have been a man of great ability, and was widely known. As a minister of the Gospel he served in a number of charges in the Reformed Church, and whilst it is true that he frequently preached both in the Lebanon and Hill Reformed Churches, it has, by recently discovered

evidence, been entirely disproved that he at any time was the regular, or settled, pastor of the charge (Lebanon and Hill Church).

Rev. John Conrad Bucher, 1768-1780.

" John William Runkel, 1780-1784.

" Andrew Loretz, 1785-1786.

" Ludwig Lupp, 1787-1798.

Supplies, one of them Rev. Jacob Hoffman, 1798-1800.

Rev. Wilhelm Hiester, June, 1800, to February, 1828.

" Henry Kroh, June, 1828-1835.

" Franklin W. Kremer, D.D., 1837-1864.

" Jonathan E. Hiester, D.D., 1864-1901.

Vacancy, 5 months.

Rev. William F. DeLong, June, 1901.—

Assistant, Rev. James C. Dengler, October 1, 1919.—

NOTE.—In Rev. Dr. Harbaugh's "Lives of the Fathers," and in Rev. Dr. Dubbs' "History of the Reformed Church in Pennsylvania" (vol. Pa. Ger. Soc. publications) are given biographical sketches of many of the ministers named in the foregoing list.

Lebanon, Pa., August 28, 1919.

ELDER JOHN ADAM HEILMAN, 1ST

This immigrant ancestor of the Heilmans came from Zuzenhäusen, Baden, in 1738. We do not have as many facts in hand concerning his life as of some of his descendants, but we know that he was an active, enterprising and Christian man. He served as captain in the French and Indian War. He was one of the first elders of the Hill Church, which was built in 1744. He was the Baumeister. He died September 25, 1770, and is buried in the Hill Cemetery, where a large fine sandstone is erected to his memory.

ELDER HENRY KELKER

Henry Kelker, who assisted in the erection of the first Hill Church, dedicated August 12, 1744, was one of the signers of the agreement between the Reformed and Lutheran congregations of that church, executed August 11, 1744, and was one of the first Elders of the Hill Reformed Congregation. He was born in 1705, baptized July 12, 1705, in Herrliberg, a town two hours (7 miles) from Zurich, in the Canton of Zurich, Switzerland.

The Kelker family, the name of which originally was written Köllicker and as such Henry Köllicker signed his name to the 1744 agreement mentioned above, originally came from Thalwyl, where some of them are still living. The family dates back to very early times, for as early as the close of the sixteenth century several branches of the family enjoyed the right of citizenship there. In A. D. 1592 House Father, Diethelm Köllicker's name appears on the first page of the oldest official baptismal record still extant. Other records carry the name back to 1440 and thence forward, with many of its members holding responsible positions in church and state. Sometime during the period of the American War of the Revolution the name was changed to its present form.

In the year 1743 Henry Köllicker, together with his wife, Regula Brätcherer, to whom he was married June 24, 1742, and two children, left Switzerland for America, and after a voyage of twenty-eight weeks arrived in this country in the latter part of that year. He settled on a tract of land in Bethel Township, now Swatara Township, Lebanon County, situated about four miles from Lebanon, near a road leading from Lebanon to Jones-town (then Williamsburg), and took up the business of farming.

Although residing so great a distance (7 miles) from the Hill Church location, he at once attached himself to its interests and activities, as indicated in the opening lines of this sketch. Most of the earliest entries in the Hill Church Reformed Congregation's Church Book, begun in the year 1745, were made by him.

Other acts creditable to his memory, of which we have record, are that in 1745 he presented to the Kimmerling's Reformed Church, situated about three miles northeast of Lebanon, Pa., a baptismal bowl and platter, and that as a delegate he attended the Reformed Church Coetus (Synod) in session at Lancaster, Pa., April, 1755. He was the American ancestor of a large

number of Kelkers, many of whom attained prominent positions in civil and religious affairs, and all, with few exceptions, were members of the Reformed Church.

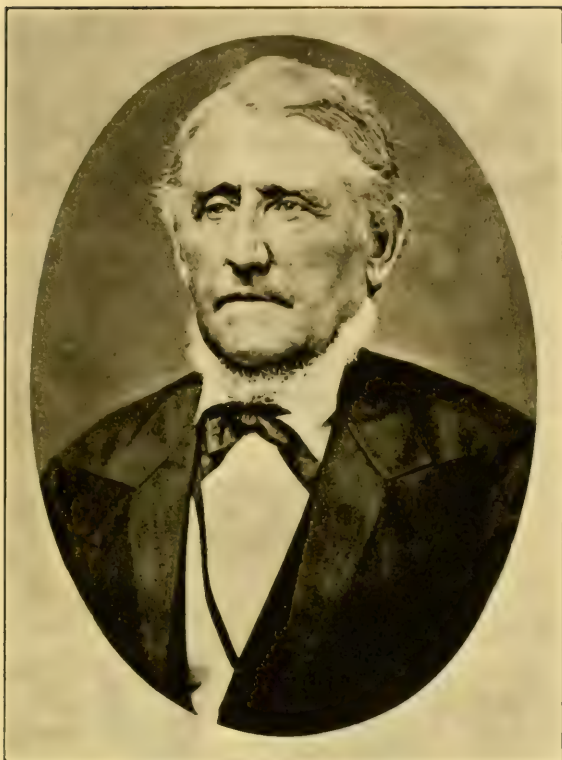
He departed this life in 1762, and he with his wife, lie buried in the Hill Church Cemetery, where their resting place is marked by a large headstone of Hummelstown sandstone, placed there October 26, 1867, by his great-grandsons, Rudolph F., Immanuel M. and Henry A. Kelker, at which time also was placed along side of the Kelker marker a headstone of the same kind and size to the memory of John Adam and his wife, Catharine Heilman, by their grandchildren and great-grandchildren. The two markers were placed so closely together for the particular reason that in 1745 the two immigrant ancestors, Henry K  llicker and John Adam Heilman, were fellow-elders of the same congregation and in the same year, and further for the general reason that the two families were co-workers in that early church, and that the friendship then formed between the two families was continued unbroken, and became an abiding spring of kindly feeling between them and descendants. S. P. H.

Lebanon, Pa., January 20, 1920.

ELDER JOHN ADAM HEILMAN, 2ND

John Adam Heilman, son of his immigrant father of the same name, was born at Heilman Dale, August 2, 1745, O. S. He served as a Lieutenant in the Revolution, and belonged to the Second Battalion of Associators. His commission is dated August 28, 1775. He participated in the battles of Long Island, Fort Washington, and others. He was a praying man, gifted in serving the public thus. It is recorded that he sometimes went to Schaefferstown, a distance of fourteen miles, to lead in prayer. He was also active in business, building a paper mill, besides tilling the land. He served as an elder in the Hill Church and supervised the building of the second church in 1789.

He died October 4, 1827, and is buried in the Hill Cemetery.



Elder John Heilman, H.S.

(For sketch of Elder Heilman, see page 394.)

REV. C. U. HEILMAN

Rev. Calvin Uhrich Heilman was born at Heilman Dale, Lebanon County, Pa., November 28, 1840, the son of George G. and Christina (Uhrich) Heilman, and great-great-grandson of John Adam Heilman, immigrant to America in 1738, of whom a short sketch is given.

His early school years were spent in the Humberger School House, near the Union Water Works, Lebanon County, and his preparation for college in the Heilman Dale Classical School, under Mr. Abner R. Kremer, afterwards the Rev. A. R. Kremer, D.D., and Prof. Daniel Balsbaugh, Principal of the Annville

Academy. In the Fall of 1858 he entered Franklin and Marshall College, Lancaster, Pa., from which he was graduated July 24, 1862.

Following this he took a course in the Theological Seminary of the Reformed Church at Mercersburg, graduating there in 1864, and subsequently was ordained and licensed a minister of the Reformed Church. As such he served these charges: St.



Rev. C. U. Heilman

Clairsville, Bedford County, Paradise, Somerset County, Water Street, Huntingdon County, Alexandria, Huntingdon County, and Greencastle, Franklin County. For three years from 1871 he acted as Financial Agent for Franklin and Marshall College. In 1886 he was elected a member of its Board of Trustees, and held that position until the day of his death. He also served one term as Associate Editor of the Reformed Church Messenger.

Whilst in his last charge, Greencastle, failing health compelled him to lessen his work. This, however, brought him no relief

from the cardiac affection from which he had been suffering for some years, and which caused his sudden death July 24, 1895, whilst on a visit to Petersburg in Franklin County, a town near his home at Greencastle. His remains were brought to the ancestral burial ground at the Hill Church, where interment was made July 27. He was aged 54 years, 7 months, 26 days. He was a son of the Hill Church, born, reared and confirmed there, and never abated in his affection for the church home of his earlier years.

On October 21, 1869, he was married to Miss Mary C. McIlvaine, of near Gap, Lancaster County, who bore him three children, a son, George M., in the real estate business, Hagerstown, Md., and two daughters, May, married and residing in Philadelphia, and Alice, at home with her mother, residing in Hagerstown.

At the time of his call home he was in the very prime of an active career in the ministry, the years of which were busy years, as the writer, his cousin, life-long friend, classmate at college, and at times his medical attendant, can testify. During these years he made many friends who admired him, and in the memory of the surviving he still holds a warm place. S. P. H.

Lebanon, Pa., February 2, 1920.

ELDER S. P. HEILMAN, M.D.

Elder S. P. Heilman, an Elder of the Hill Church, was born at Heilman Dale, Lebanon County, December 4, 1842. He is the son of John and Catharine Heilman, and is a descendant of distinguished ancestors, his great-grandfather serving in the War of the Revolution, and his great-great-grandfather in the French and Indian War.

Elder Heilman's education was received in the public schools and in the Heilman Dale Classical School, taught by Abner R. Kremer, a brother of Dr. F. W. Kremer, who was subsequently a distinguished member of the Reformed ministry. In

1858 Elder Heilman attended the Annville Academy, taught by Daniel Balsbaugh. From this school, he entered Franklin and Marshall College, Lancaster, Pa., in the spring of 1859, and was graduated in 1862. During the next two winters he taught in the public schools, and in the fall of 1865 entered the Uni-



Elder S. P. Heilman, M.D.

versity of Pennsylvania, where he was graduated as an "M.D." in 1867.

He practiced medicine in Heilman Dale up to 1912, when he removed to Lebanon, where he is still serving the public. Unlike many physicians, he did not permit his business to hold him

aloof from the Church, but continued his services as Sunday School teacher, assistant superintendent, and organist of the congregation, having now served in the last capacity 51 years.

In 1893 he was ordained an elder. Later he also served as trustee and treasurer, and filled other positions of responsibility and trust. He has also been active in civic, educational, agricultural, and historical affairs.

Not only at home, but in the Church at large, Elder Heilman looms forth. At the meeting of the Eastern Synod in 1894, he was elected a member of the Board of Trustees of Franklin and Marshall College, as a successor to his father. He still remains on the Board. He was a member of the Classical Committee on Sunday School Work of Lebanon Classis, which he represented as its delegate in the General Synod of Dayton, in 1895. At present (1920) he is President of the Advisory Sunday School Board of the Eastern Synod.

In 1885, Elder Heilman was married to Miss Elizabeth Beaver, of Fredericksburg, Lebanon County, Pa. The union was blessed with three children, two daughters and one son.

Elder Heilman is still enjoying good health and is active in various spheres, notwithstanding that he has almost reached fourscore years. He is grateful for innumerable blessings received, for prolongation of years, and for the many opportunities given him to be faithful in his stewardship. T. S. S.

ST. JOHN'S (HAIN'S)

(SINKING SPRING CHARGE)

REV. W. J. KERSHNER, Pastor

St. John's, near Wernersville, is better known to the public as Hain's Church. Its old name is Cacusi, which is taken from the Cacoosing Creek, near which it is situated. The oldest record of the congregation calls it the "Congregation in Heidelberg," i. e. in Heidelberg Township—at present Lower Heidelberg, Berks County.

This church is first referred to in a report of Rev. John Philip Boehm to the Classis of Amsterdam, dated January 14, 1739: "The minister of this congregation* can supply also the place which is called Gagushi [Cacusi], where, (as I hear) likewise a considerable congregation has gathered. This place is about seven or eight miles from the center in Oly. Goetschi has also presumed for some time to serve this congregation with all the means of grace. A minister might also at the same time serve Maxadani [Maxatawny], which is at a distance of ten miles." Concerning church buildings, he says:

"At Falckner Schwam, Weitmarge, Oly, and Philadelphia, and also at their subordinate preaching places, there is as yet nothing. Services are held with great inconvenience in houses and barns. Except at Gagushi (Cacusi) near Oly,† where, as I hear, they have built a little log church for their use."

There was at this time a wave of sectarianism passing over eastern Pennsylvania. With it were phases of mysticism and freaks of so-called pietism, which sometimes assumed fanatical features. The Dunkers and Beisel's followers were especially active in seeking to gain adherents and make proselytes. This led the people of the Cacoosing region to band together in their endeavors to resist this onslaught, and consequently they erected a small house of worship, a simple log structure, yet affording them a place from which to disseminate the pure Gospel. This was done about 1736, as, according to Rev. Mr. Boehm's report, it was already erected in 1739. The ground was donated by George Hen (Heen, Hoehn, Hain.)

At this early period the lack of ministers and the absence of roads made regular services impossible, so that some scattered congregations could be served only several times a year. Hence regular pastorates for any length of time were out of the ques-

*Rev. Boehm refers to Oley, Berks County.

†Hain's Church and Oley are at least ten miles apart. The sense of distance seems to have been less in early days.

tion,—only occasional services. Frequently laymen served as pastors. This state of affairs continued at Hain's for about twenty years. Among those who dispensed the truth to the scattered congregations at unfrequent intervals, were John Conrad Tempelman, the pious tailor; Rev. Samuel Guldin, the first Reformed preacher in Pennsylvania; Francis Layenberger, a school teacher; Revs. John Philip Boehm, John Henry Goetschi, Jacob Lischy, Frederick Casimir Miller (unordained), and John Henry Decker.



St. John's, Second Hain's Church. Built 1766

In 1757 Rev. John Waldschmidt became Hain's pastor. He served until 1771. In his pastorate (1766) a new church was erected. This was a remarkable building for its day. It was built of limestone, with walls three feet thick. The dimensions were 40 x 50. A tower surmounted the east end, with a weather-vane in the form of a cock. Door frames and sills were of red sandstone. The interior had a brick floor. Galleries on three

sides, on the fronts of which were nine panels containing exquisite carvings, representing Bible scenes, beginning with the fall and closing with the redemption. The pulpit was of the wine-glass order, and there were no doors to the pews. A large stove in which cordwood could be burned assured comfort.

In 1795 a new organ, built by Tannenberg, of Lititz, was installed, having 4 $\frac{3}{4}$ octaves and eight stops. On the keyboard the keys that sound the notes in the diatonic scale were black, the others white—just the opposite from what they are today.

Rev. John W. Boos (Boas) served from 1771 to 1789, when Rev. John Christ Ammann took his place. He served from 1789 to 1792, when Rev. Mr. Boos returned and served from 1792 to 1810.

It would be a satisfaction to note points in the life and progress of the congregation, but the records are silent. Where there are records, they consist mostly of lists of baptisms, marriages and deaths. Each congregation should have a historian and custodian of archives, whose duty it should be, first, to gather up historical data of the past and weave them into congregational annals; secondly, to keep a sort of church diary in which to record from time to time such events that would be to the future investigator a clue to the church life of the congregation,—events not merely strictly of a churchly or ecclesiastical character, but also those referring to local and national affairs, when they are closely connected with church life. If this will be done, it will be a comparatively easy task to write a historical record one hundred years hence.

But we go back to Hain's. During the Revolution Rev. Mr. Boos was pastor. We have no details of that period. But we know that the church and people were loyal and contributed not only of their means but also of their lives to the cause of liberty.

From 1810 to 1814 we find Rev. Philip Mayer in charge of Hain's and from 1814 to 1816 Rev. Wm. Pauli. He was

the son of Rev. Philip Reinhold Pauli and grandson of Rev. Ernst Ludwig Pauli and brother of Rev. Charles Augustus Pauli, all ministers of the Reformed Church.

Rev. Wm. Hendel, D.D., was the next pastor, 1815 to 1822. He is well known for his abundant labors, his scholarship, and his advocacy of a theological seminary. He cast the deciding vote in favor, and referring to the widespread opposition, he remarked "I have broad shoulders and can bear it."



Rev. Chas. Augustus Pauli

From 1822 to 1826 Rev. F. A. Herman was Hain's pastor. He was a "Free Synod" man.

Rev. Joseph S. Dubbs, D.D., succeeded Rev. Mr. Herman and served from 1826 to 1831. He was the father of Rev. Jos. H. Dubbs, D.D., Professor of History in Franklin and Marshall College for a number of years.

Rev. John Hautz was the next pastor of Hain's, 1831 to 1832.

During 1833 and 1834 Hain's was served by Revs. Augustus L. Herman and Thomas H. Leinbach. The latter was known



St. John's, Main's Third Church

for his ability in the pulpit, but perhaps was more noted as a catechist.

From 1834 to 1871—37 years—Hain's Church was ministered to by Rev. Charles Augustus Pauli. During this pastorate the church built in 1766 was remodeled,—in 1844. Rev. Mr. Pauli



Hain's Church, Fourth

was "abundant in labors." During his ministry of 46 years he baptized 6,775, confirmed 2,013, buried 2,044, married 2,121 couples, and preached about 4,700 times.

The remodeling of the church in 1844 was of such a thorough nature that the remodeled church is spoken of as the third church, though it was the second renewed. The brick floor was taken

up, the bricks ground to sand and used in putting a coat of plaster on the outside walls, which were then "striped" in imitation of brick.

The inscription over the outside of the door was changed. When put there in 1766 it was in place, and read: "Heidelberg Township, Berks County, Dass is Eine Hochdeutsche Reformirte Kirche, welche is aufgebaut worden im Jahr Anno Chr[isti] 1766. Alle die da gehen aus und ein Soltem Gott und dem koenig gehorsam sein." This when translated reads: "Heidelberg Township, Berks County. This is a High German Reformed Church, which was built in the year of Christ, 1766. All who here go in and out should be obedient to God and the King." The change made consisted in chiseling away the word "King," as loyalty to the king was no longer in harmony with their ideas. The inscription in its old form was an eyesore. Hence "King" was erased and the whole repainted, the letters in black and the stone white.

The interior of the church was made new. On Christmas, 1844, the renovated church was rededicated, the services being in charge of the pastor, assisted by Revs. J. S. Dubbs, C. G. Herman, and Samuel Seibert. In 1851 a belfry was added, equipped with a bell of 1,047 pounds. In 1866 the congregation celebrated the centennial of the erection of their church, Dr. B. Bausman preached the centennial sermon from Deut. 32:7. Revs. B. D. Zweizig, P. P. A. Hoffman, and Thos. C. Leinbach took part in the services. The pastor furnished a historical sketch of the congregation. The names Hain, Fisher, Ruth, Kershner, Lerch, Gerhard, and Ermentrout represent most of the early pioneer families of the congregation.

Rev. W. F. P. Davis was Rev. C. A. Pauli's successor. He served from 1872 to 1883. During his pastorate the church was again remodeled and an addition was built. The dimensions of the new fourth church were 50 x 82½. The cost was \$4,000.

The corner-stone was laid May 26, 1878, and the dedication took place November 16 and 17 of the same year. On both occasions the pastor was assisted by prominent clergymen, among



Rev. W. F. P. Davis

whom were Dr. Theo. Appel, Prof. Wm. Reily, Dr. Nathan C. Schaeffer, Dr. E. V. Gerhart and Dr. Joseph H. Dubbs.

In the fall of 1883 the present pastor, Rev. W. J. Kershner began his pastorate of the Sinking Spring Charge, consisting of St. John's (Hain's), St. John's of Sinking Spring, Immanuel of Shillington, and Christ Church (Yocum's) in Cumru Township. He has been successful as a pastor and many improvements have been made.

This is a field very interesting and presenting a number of subjects that claim attention, but they are more in place in a congregational history, such as has been published by Rev. Mr. Kershner and Mr. Adam Lerch. We refer to the "History of St. John's (Hain's) Reformed Church," from which we have quoted freely and gained most of our information concerning



Rev. W. J. Kershner

Hain's Church, and to the authors of which we acknowledge our indebtedness.

Hain's has had a long roll of school teachers. In 1768 Mr. Huber heads the list. Among them were some skillful organists.

The first organ was purchased in 1795, as before stated. It was remodeled in 1878 and was used 115 years. In 1904 a new organ was installed, first class in every respect. It was dedicated on May 23rd. It is estimated that between 5,000 and 6,000 persons were present at the three services. Dr. R. C. Schiedt gave the address. Mr. Harvey Artz is the present organist.

There is a flourishing Sunday School in connection with the organization of Hain's Church, consisting of 1,252 members. There is also a large Bethany Orphans' Home League, whose object is to sew for the Home and render other help, when necessary.

The sesqui-centennial of Hain's was observed by various exercises. These took place September 3-10, 1916. A miniature, memorial log church was unveiled where stood the first log church of Cacusi, 1736-1766.

Hain's Church is the owner of 40 acres 88 perches of land in the vicinity of the church, including the original donation of George Hain along with others, and several purchases.

The consistory is constituted at present as follows:

Elders—Irvin J. Snyder, Joseph H. Sheidy, William Y. Gerhart, Clement E. Boyer.

Deacons—William P. Gerhart, William W. Stiely, Adam R. Gaul, John J. Yoh.

ST. JACOB'S (KIMMERLING'S)

(TULPEHOCKEN CHARGE)

REV. H. J. WELKER, Pastor

Original settlers who were interested in the Reformed Church at this place.

Among the first settlers in this locality was Jacob Kimmerling, who, according to the records of the church, was born in 1704, in Switzerland, and emigrated to America about the year 1733. He located on a tract of land, a short distance east of the present church, where he built a log cabin on the banks of the Tulpehocken, which has its source in a spring near by.

He was very much interested in establishing the Reformed Church there and manifested great devotion to her welfare, until the time of his demise. He was one of the first elders after an organization was effected. He died in the year 1771, and, according to an entry made in the church record by Rev. William Hendel, D.D., his interment took place April 30, 1771, at half past one o'clock. He was aged about 67 years. His wife, Maria Catharine, survived him. There was a daughter born unto them, Eva Elizabeth. This daughter was united in holy wedlock to John Maas, which union was blessed with one daughter, Anna Barbara. His daughter died before he did. His survivors then were, as far as known, only his wife and granddaughter, Anna Barbara Maas.

No tombstone marked his grave. The congregation and others interested in that place of worship and burial of the dead erected a suitable memorial in honor and remembrance of their benefactor, at or near the place where his remains were tenderly consigned to their final resting place, one hundred and forty-eight years ago. The monument was unveiled and appropriate services held on November 19, 1911.

Peter Schlosser whose name is mentioned in the first record of this church was also among the most prominent settlers, and one of the most active workers in the church. He emigrated to America in the year 1732. He presented a book to the church in which are recorded the first baptisms and confirmations of the congregation. The names of Henry Kelker, Herman Eikel, George Maas, John Michael Theiss, Nicolaus Weiss, Christofel Miller, John George Miller, Jacob Schwob and those of other settlers appear in the record at a very early date.

THE HOUSES OF WORSHIP

It is supposed that a house of worship built of logs stood upon the site of the present church, or near by. One authority, William Egle in his History of Lebanon County, says, that the first

church was erected by Peter Schlosser and presented to the church society, on ground, however, on which Jacob Kimmerling settled.

It is, no doubt, true that our first settlers erected a log church, the same as they did at other places, in which they held religious services. This log church was soon followed by a more substantial building. At this place in the year 1752 the record states, a new church was erected. The word "neue," implies that there was an older church there before. The church for a number of years was called the Quittapahilla Church, which name appears on the first and second pages of the old record. After this new church, erected in 1752, was ready for worship, the following articles were on hand, and others were presented to the congregation.

First of all the book presented by Peter Schlosser, as stated before, in which to record the baptisms, confirmations, and marriages. We find the first baptism recorded that of John Michael Miller, son of Christofel and Barbara Miller. The first class confirmed consisted of four members, John Michael Theiss, Christofel Meyer, Eva Elizabeth Kimmerling, and Anna Maria Washerbach. The record further tells of a book of sermons that belonged to the congregation, prior to the erection of the new church. This book of sermons was used by the school teacher to read a sermon to the congregation, when no regular minister could be secured or could come; also to read a sermon on funeral occasions, when no regular minister could be secured to officiate. A communion cup was also on hand, which was bought by money taken from the regular collection. Henry Kelker donated a plate and baptismal font. Jacob Kimmerling presented a tankard in which to put the wine on communion occasions, on which are engraved his initials, J. K.; also the initials of two others appear. The year 1745 is also engraved on the tankard, several years before the erection of the new church. A table cloth,

prepared by a good friend, was given. Herman Eikel presented "den Klingelbeutel," a bag with a bell at the bottom and with a handle, to use in taking the offering. Lastly there was presented a black funeral cloth, at the time of Jacob Kimmerling's funeral.

In this church erected in 1752 the congregation worshipped up to the year 1830, when another house of God was erected. We learn from the resolutions passed by the congregation, that it was necessary for the evangelical Reformed church to erect another suitable building in which to worship Almighty God. The proclamation further states, that it was extremely necessary for the congregation to erect another edifice, because the members worshipped for a long time in a very poor and dilapidated church which for some time was unfit for worship. One of the most faithful and oldest members told the present pastor that he heard his ancestors speak of this church, and that on one occasion one of his relatives attended services barefooted, and whilst sitting on a bench, came in contact with thorns that grew up between the boards of the floor and received quite a number of scratches. The roof was full of openings, affording sunshine and moisture favorable to the growth of plants and thorns.

The cornerstone, according to said proclamation, was laid on the 27th day of June, 1830, during the administrations of Andrew Jackson, President of the United States of America, and of the Governor of Pennsylvania, George Wolf. They further resolved that, if God continues to bless the work of their hands, they soon hope to dedicate the church to the Triune God, Father, Son, and Holy Ghost, and it shall be called St. Jacob's Church; that it shall be and remain an evangelical church, in which the pure Gospel shall be preached and the Holy Sacraments administered, according to the command of our Lord and Saviour, Jesus Christ. At the close of the proclamation they say, "This is our wish and with such purposes we can truly hope and exclaim

with Jacob, 'And this stone which I have set for a pillar, shall be God's house.' " The building committee consisted only of one member, Jacob Schwob, who was also the treasurer. Peter Rebock, Daniel Miller, and John Umberger collected the money to erect this church. No records are on hand as to the time when this church was dedicated.

According to action taken May 12, 1856, by the congregation, the church erected in 1830 was considered unsuitable for religious worship any longer, although built only twenty-six years before. The congregation unanimously agreed to erect the present church edifice in the year of our Lord 1856. The articles placed in the corner stone consist of a Bible, Reformed Church Hymn Book, a copy of the Heidelberg Catechism, and copies of the Reformed Church Messenger and Kirchenzeitung. Rev. Thomas H. Leinbach and William W. Groh, assistant, were the pastors of the congregation at that time. The following served the congregation. Elders: William Yiengst and Isaac Light; Deacons: John Bechtold and David Leiss; Trustee: John Schwob; Treasurer: Daniel Miller; Building Committee: John Kaufman, John Schwob, and Daniel Light.

Since the erection of this church building, a number of alterations and improvements have been made during the present pastorate of Rev. Henry J. Welker. A pulpit recess was added, the church painted and frescoed, the windows changed, and the organ moved from the gallery, enlarged and placed on the first floor alongside of the pulpit. (For cut of church see p. 205.)

MINISTERS WHO SERVED THE CONGREGATION

1736-1757

John Conrad Tempelman is supposed to have ministered to the congregation some time after Jacob Kimmerling settled in this locality. Tempelman was born at Weinheim in the Palatinate, March 22, 1692. He was a tailor by trade. He was married to Anna Maria Barth and the union was blessed with

two children, Anna Margaret and Anna Maria. He came to this country between 1721 and 1725. He located several miles south of Lebanon where he secured 200 acres of land. The place is still known as Tempelman's Hill. He served a number of congregations as a layman at first, but the Synod of North Holland in 1751 directed that he be ordained. In his last years he was compelled to perform his labors with difficulty, on account of the infirmity of old age, especially on account of failing vision. In the Coetal minutes of October 21 and 22, 1760, it is said "Tempelman is stone blind, preaches very seldom." He, however, continued preaching for some time after he was blind, his members kindly leading him into the church and into the pulpit. He died about the year 1761, and his remains rest near where he resided, on Tempelman's Hill, about four miles southeast of Lebanon.

1757-1758

John Waldschmidt served the congregation for a short time. Waldschmidt was the pastor at Tulpehocken at that time and the handwriting in recording baptisms is similar in both records.

1758-1760

For a few years William Otterbein supplied the congregation. He was pastor at Tulpehocken at the same time.

1765-1767

For a period of five years we have not been able to learn who ministered to the congregation. Rev. John Zufall served the congregation for a few years. In the minutes of the Coetus of October 16, 1765, we learn that he sent two men to report to Coetus that he was sick and would later make a report of his charge. The churches Zufall then served, according to the minutes of Coetus, were, Tulpehocken, Muhlbach, Bethel, and Kümmerling's.

1769-1782

The Coetus of 1769 selected Rev. J. William Hendel, Sr., D.D., to take charge of the congregations and expressed the hope that by him the almost ruined congregations might arrive again at a condition of blessedness. During his ministry, Jacob Kimmerling died and we find, in Hendel's own hand writing, an account of his burial recorded in the old church book. During his ministry here the Indians were still numerous. He made frequent missionary excursions northward through the valleys. It was necessary for the inhabitants to go armed with weapons to meet him and guard him on the way to the places where he was to preach. Whilst he preached, the guards stood under and around the door with their rifles, so that they could both keep a lookout for their enemies, the Indians, and also listen to the servant of God delivering unto them the glad tidings of salvation.

1783-1786

This congregation was fortunate in securing the services of Rev. William Runkel for a few years. He was one of the most devoted men who labored in the Reformed Church in his day. In the year 1781 Runkel was called to the Lebanon charge, vacated by Rev. Bucher. On May 7, 1782, he moved with his family to Lebanon and soon after his name also appears in our records at Kimmerling's.

1786-1793

In 1786 Rev. Daniel Wagner moved from York County, Pennsylvania, to Tulpehocken, where he labored from 1786 to 1793. He also supplied Kimmerling's for some time.

1793-1815

Rev. William Hendel, Jr., D.D., who also labored at Tulpehocken and other places, ministered to the congregation for twenty-two

years. This is partly supposition. It is not altogether certain whether he was the pastor during the whole of the above period.

1815-1821

In the first minutes after Synod was divided into districts or classes in 1820, we find that Rev. William Hiester served the congregation. After 1821 for a number of years, no report of the congregation appears. All was quiet. The congregation had about gone out of existence. The church was unfit for worship. This was the time when thorns grew up between the boards of the floor. The congregation revived again in 1830. A new church was erected and Rev. Thomas H. Leinbach took hold of the work and labored here from

1831-1864

The membership was very small when Rev. Leinbach became pastor. Only eight members communed at one time in the beginning of his pastorate. By the grace and help of God the congregation took new courage, the membership increased, and under his pastorate the present church was erected as stated before.

1864-1883

In June, 1864, Rev. Charles H. Leinbach was elected successor to his sainted brother, Rev. Thomas H. Leinbach. His labors among those people were abundantly blessed.

1884-

The present pastor, Henry J. Welker, began his ministry among these people, in the Spring of 1884. The congregation is in a prosperous condition. Quite a number of members were dismissed to St. Mark's Church, Lebanon, and Grace Church, Avon, when they were organized and since that time. Yet the

membership is about one-third larger at present than at any time in the history of the congregation.

(For additional facts of some of the pastorates mentioned, see history of the Tulpehocken church.) J. H. W.

ADDENDUM

The following inscription is found on the first page of Kimmerling's Church Book. [On the left hand margin, at the beginning, is written "Quittolbihilie, in Lenkshur gounty, libnon downschip, d. 3 May, 1754."]

"This Church Book in this Evangelical Reformed congregation has been dedicated to the use of us and our successors, to our children and grandchildren, for the candidates for baptism who will be baptized in this church and incorporated, through true faith in the blood and Holy Spirit, into the eternal covenant of Grace.

"So also to register the young communicants who commune for the first time and become incorporated into the fellowship of Jesus Christ, through true faith in the Holy Sacrament of the Supper of Jesus Christ."

CONRAD TEMPEL MANN,

Present Reformed Preacher.

JACOB KIMERLING, and with him GEORGE MASS.

On page two is the following:

"In the year of Christ after the erection of the new Quittapahilla Church, 1752, this church book and protocol was presented by Peter Schlosser."

These entries leave no doubt that Kimmerling's had also at first the name "Quittapahilla." Some have denied this, but we think the foregoing extracts leave no doubt as to the fact that there were at one time two Quittapahilla churches, viz., The Hill Church (near Annville) and Kimmerling's. T. S. S.

ZION (BLUE MOUNTAIN)

(BERNVILLE CHARGE)

REV. F. W. RUTH, Pastor

Zion's Union (Reformed and Lutheran) Church at Strausstown, Berks County, Pa., is known by different names. Even in the Minutes of Classis it is designated at different places as "Zion's," "Blue Mountain," "Blue Ridge," and "Mountain" Church. Its proximity to the mountains accounts for these names. The church is first mentioned by Lischy in his report to Bishop Spangenberg (1744). It is one of the eighteen preaching places he had been serving.

The proprietary warrant for the church land was granted on March 7th, 1746, to Adam Sontag, Valentine Reintzel, and Jacob Resh, in trust for the Reformed and Lutheran congregations in Tulpehocken Township, Berks County, Pa.

The dates on the corner-stone are 1739-1819-1905, giving the years of the erection of the successive churches. The first organization may have been a few years earlier than 1739.

The first church, a log structure, lasted until 1819, when a new stone building was erected. In the corner-stone of the new church a "proclamation" and a "constitution" were placed. The former states that the old building is too small and is dilapidated, and that there is need of a more suitable, more comfortable, and larger building; that the corner-stone is laid "on this day, the ninth of March, in the year of our Lord, 1819, in the administration of President James Monroe, and of the Governor of Pennsylvania, William Findlay; that this is to be a German Evangelical Lutheran and German Evangelical Reformed Church, to be called "the new Zion Church, an evangelical church in which the pure and plain Gospel is to be preached;" "that we expect of our children and children's children, that they will never neglect their assembling with the congregation."

In the "constitution" is stated in Article I, that both Reformed and Lutheran congregations have united to build the church and therefore "both sides shall have the same claims and privileges." Article II gives each congregation the right to elect their own minister, but each minister must belong either to the Lutheran or Reformed Synod. Article IV decides that the alms are to be held in common, of which an account shall be given to the congregation on Easter Monday, by the Elders and Deacons. Article V says that "no person shall enjoy any advantage or benefit of this church property, who does not contribute to the support and maintenance thereof, and of the school. Article VI declares that the school teacher is to be conjointly elected. These documents were signed as follows:

Reformed Building Committee: Jacob Klahr, John Aulenbach, Jacob Reber.

Lutheran Building Committee: Jacob Degler, John Wertz, Peter Gebhard.

Church Council: Jacob Degler, Lutheran, Elder; Henry Gebhard, Lutheran, Deacon; Valentine Bolz, Reformed, Elder; Henry Kiehner, Reformed, Deacon.

Ministers present: William Hendel, Reformed, Tulpehocken; John Faber, Reformed, Ephrata; John Gotthold Ernst, Lutheran, Lebanon; Benjamin German, Lutheran, pastor of the congregation.

Head Masons: Matheis Roth, John Batteiger.

Head Carpenter: John Schwallm.

A Sunday School was started about 1850. A parochial school was connected with the congregation from the beginning, but ceased with the adoption of the Free School system in 1855.

Particulars are missing. As the present pastor, Rev. Frank W. Ruth, says: "This is undoubtedly a very old congregation, but the records were kept very poorly, if at all. As time goes

on, more of its valuable history may be found by a thorough search. At present the records are scarce."

It is a fact worthy of record that this church was the spiritual home of Rev. J. E. Hiester, D.D., and his brother, Rev. Eli



Zion, Strausstown (Old)

E. Hiester. As young men they received here their first training for their future careers. The writer takes special pleasure in noting this fact, as the former was his pastor in his early years, and dispensed to him some of the principles brought from this mountain home. Many good things come from the mountains.

The present fine stone Zion Church at Strausstown was dedicated May 20th and 21st, 1905. The Lutheran pastor was assisted

by the Revs. A. P. Pflueger, H. C. Kline, D. D. Trexler, H. L. Straub, A. J. Long and D. G. Gerberich; and the Reformed pastor by Revs. S. A. Leinbach, Eli E. Hiester, G. W. Gerhard, J. H. Leeser, L. D. Stambaugh, and W. F. More. In all, fifteen ministers took part in the services.



Zion, Strausstown (New)

A definite and fully authentic list of Reformed pastors of Zion's Church is not available. The best we can do is the following:

Rev. William Stoy (Sto-ey), apparently the first pastor and seems to have served until about 1769.

Rev. Wm. Hendel, Sr., D.D., was next, probably from 1769 to 1773.

Rev. Philip Mayer. (When his pastorate began and when it ended, we do not know.)

Rev. Benjamin Boyer, 1821-1828.

“ F. A. Herman, 1829-1834.

“ A. Berky, 1835. “Bern und Zion's in Berks County für zwei Jahr.”—Minutes of Lebanon Classis.

Rev. Isaac Miese, 1841-1851.

" David Hassinger, in 1844.

" Jacob D. Zehring, 1852-1860.

" Isaac Miese, 1860-1864.

" Franklin H. Schwartz, several years.

" Thos. C. Leinbach, 1874-1910.

" E. S. Leinbach (supply), 1910-1911.

" Amandus Leiby, 1911-1918.

" Frank W. Ruth, 1918—.

The foregoing list will, no doubt, undergo revision hereafter, when old records will be revealed—revealed not so much as to names as to dates. This is the best we can give at present, 1920.

The present membership of Zion's is 375.

The consistory is constituted as follows:

Elders—Simon Boltz, Heber I. Furman.

Deacons—Robert Borkey, Jacob Klahr.

ST. PAUL'S (MILLBACH)

(SCHAEFFERSTOWN CHARGE)

REV. A. J. BACHMAN, Pastor

This congregation was organized in the year 1747 by Rev. Conrad Tempelman. The first church was a small log house erected in 1753. This building was superseded by a frame building which stood until 1790, when the present substantial stone structure was erected. The building committee were Adam Stump, Alexander Schaeffer, Martin Heckendorf, Jost Hoffman and — Bollman.

The centennial was celebrated on October 8, 9 and 10, 1847, when, besides the pastor, Rev. Thos. H. Leinbach, Revs. Henry Wagner and Joel L. Reber assisted in the services. The report states that there were also present two students, Aaron S. Leinbach and Jonathan E. Hiester.

The Millbach congregation was exclusively Reformed. The building was remodeled and rededicated November 27th, 1853. Rev. Isaac K. Loose preached on the theme, "Thy Kingdom Come."

The present church building was enlarged and improved at considerable expense and dedicated May 31st, 1891.

The centennial and sesqui-centennial were observed. At the sesqui-centennial Dr. J. H. Dubbs delivered the sermon. Three



Rev. A. J. Bachman

houses of worship were erected at this place. The first baptism recorded was by Rev. Tempelman, March 15th, 1747. A good record is kept of the ministerial acts of the pastors.

Mr. Miller gave the ground, with the stipulation that a stone church should be built, and if the Lutherans would help in its construction, they should have a share in it. But the Lutherans did not help; so it was erected as a Reformed church. The ground where the school house is erected was donated for school purposes. Michael B. Moore and his sisters, Rebecca and Catherine, donated an acre of ground for cemetery purposes reserving a lot for their

burial. John Zeller, Daniel Spayd, George Becker, Wm. Becker, Philip Moore, Jonathan Moore, Jacob Weigley, George Meiser, John B. Moore were superintendents of the Sunday School for a number of years. Morris A. Moyer has been treasurer for some time and his predecessor was Michael M. Moore, who held this office for years.

Harriet Forry, wife of Rev. Chas. H. Leinbach, D.D., was born and raised here and was a member of the congregation. Dr. Levi Zimmerman and his son Curtis, also a doctor, are members. Lucian Zimmerman willed \$1,000 to the church lately.

The pastors were the following from the time of the organization:

Rev. Conrad Tempelman, 1747-1752.

" Wm. Stoy, 1752-1765.

" John Jacob Zufall, 1765-1769.

" Wm. Hendel, Sr., 1769-1783.

" Daniel Wagner, 1785-1793.

" Wm. Hendel, Jr., 1793-1822.

" Thos. H. Leinbach, 1822-1867.

Rev. Leinbach was assisted by his sons, Thos. C. and Samuel A., during his last years.

Rev. Stephen Sweitzer, 1868-1870.

" James A. Shultz, 1871-1873.

" A. H. Leiss, 1874-1877.

" A. J. Bachman, 1878—.

Millbach has contributed a number of its members to the organization of Grace Reformed congregation, Richland, Pa.

There is no history of the congregation in existence, but they have a pretty good church record.

The Newmanstown people worshiped in this church, as there was no Reformed church there until lately. Conrad Tempelman was the pioneer

A. J. B.

ST. PAUL'S (SCHAEFFERSTOWN)

(SCHAEFFERSTOWN CHARGE)

REV. A. J. BACHMAN, Pastor

The first patents were granted by the Penns to John Miley, Jan. 17, 1736, for 347 acres. This tract was conveyed to Durst Thomas, March 19, 1736. He left his estate to his children, Nov. 29th, 1754. Afterwards Philip Meiser came in possession of the tract which is the location of the town. Philip Meiser sold this tract to Martin Thomas the same day, and Martin Thomas sold, June 20, 1758, this tract to Alexander Schaeffer, who laid out the town, and was affiliated with the first church built at this place. This church was erected before the year 1758. The school house was erected before the church. It is said of Rev. Rieger that he preached in Schäfer's Church (History of the Church Fathers). Both the school house and church were built of logs and stood until 1765. Both Reformed and Lutheran people worshiped here. In 1766 repairs were to be made, when the Lutherans withdrew, selling their interest for 80 £ sterling to the Reformed in four installments. In 1795 a new stone church was erected. The corner-stone of this building was laid June 11th, 1795. Rev. Ludwig Lupp was pastor then, Rev. D. Wagner and Wm. Hendel assisting the pastor on this occasion. Elders: Peter Wolfensperger, Nicholas Mase and Henry Borkey; Deacons: George Wolfensperger, Frederick Miller; Building Committee: Henry Schaeffer, Nicholas Mase, Valentine Miller, Geo. Wolfensperger, George Mase and Jacob Miller. Because of a sink hole the wall gave way. It became necessary to remodel or rebuild. So a third edifice was erected in the spring of 1858 and the corner stone laid July 31, 1858. Rev. Thomas H. Leinbach was the pastor, assisted on this occasion by Rev. Daniel Hertz, Ephrata, Lancaster County, Rev. F. W. Kremer, Lebanon, Pa., Rev. J. E. Hiester, Annville, Pa. Elders: Geo. F. Miller, Jno. Stager, Henry Yingst and Michael Groh; Deacons:

Henry Kurtz, Franklin Keener, Henry Stohler, Evan Evans; Trustees: Geo. W. Mace, Wm. Robinson, Samuel Miller and Michael Boyer; Building Committee: Geo. Mace, George Yingst, Jno. Stager, Geo. F. Miller and Jno. Mace.

This church was dedicated on Whitsunday 1859. Rev. E. V. Gerhart, D.D., assisted the pastor. A. C. Whitmer, then a student, was present.



St. Paul's, Schaefferstown

The centennial and sesqui-centennial were observed.

The church was frescoed and carpeted, a kinetic organ-blower installed, a Sunday School organized, and a missionary society started in 1885.

The following laymen deserve notice:

Alexander Schaeffer, the man after whom the town was named, and who was one of the founders of the congregation.

Jno. Steinmetz, father of Rev. John W. Steinmetz, and father-in-law of Daniel Brendle, who was the first superintendent of the Sunday School and remained such to the end of his life. He was the grandfather of Revs. Daniel D. Brendle and Royce T. Brendle. Solomon Bomberger, who was very active in all lines of church work, treasurer for a number of years and deacon as well.

The following pastors served St. Paul's:

Conrad Tempelman, 1727-1746.

Jno. Bartholomaeus Rieger, 1746-1767.

John Jacob Zufall, 1767-1769.

John Conrad Bucher, 1769-1770.

Wm. Hendel, Sr., 1770-1783.

John Wm. Runkle, 1783-1785.

Andrew Loretz, 1785-1786.

Daniel Wagner, 1786-1792.

Ludwig Lupp, 1792-1798.

Wm. Hiester, 1800-1828.

Thomas H. Leinbach, 1828-1864, assisted by his son, Thos. C.

Thomas C. Leinbach, assisted by his brother, Samuel, 1864-1868.

S. Sweitzer, 1868-1870.

Jas. A. Shultz, 1870-1873.

Thos. C. Leinbach, supply, 1873-1875.

Aaron H. Leiss, 1875-1878.

A. J. Bachman, 1878—.

The following have gone forth from our borders: Rev. John W. Steinmetz, Benjamin Mays, father-in-law of Rev. Steinmetz, his sons, Cyrus V., who was Professor in the Academy at Lancaster, and Doctor George, a graduate of Franklin and Marshall, a physician and surgeon of ability, Samuel V. Mays, Franklin and Marshall class of 1862.

Rev. Harrison H. W. Hibshman, D.D., was born here and was a member of this church. His brother, Henry H., was a graduate of Franklin and Marshall College, class of 1861.

Jeremiah Hoffman, Franklin and Marshall College, class of 1862, was a captain in the Civil war, studied law, admitted to the bar 1866.

Hon. Allen P. Hibshman taught school in the Reformed school house.

George Mace, who was influential in building the last church building.

Dr. Thos. V. Miller, a devoted Sunday School worker.

Wm. M. Weigley, instrumental in building the addition to the parsonage.

A. S. Brendle, Esq., Franklin and Marshall graduate, class of 1877, assistant superintendent of Sunday School during the last years of his father's incumbency. Interested in the upkeep of the local cemetery.

Revs. D. D. Brendle and brother, Royce T., both graduates of Franklin and Marshall College and the Eastern Theological Seminary.

Many other persons might be named who were influential and helped God's kingdom at this place in various ways.

Tempelman was one of the pioneers. No doubt others had been here before him, but no record can be found.

A. J. B.

FIRST REFORMED (TABOR), LEBANON

REV. W. D. HAPPEL, PH.D., Pastor

The First Reformed Church of Lebanon, Pa., traces its beginning back to 1747. It is the child of the Grubben Church, which was located about two miles southeast of Lebanon, in South Lebanon Township. It was a union church. What is now Salem Lutheran Church of Lebanon was a joint owner of the property. The cemetery adjoining the church is still in existence.

We can scarcely realize how far back this carries us. The Revolutionary War belongs to this distant past having occurred from 1774 to 1781. But this congregation then already had a history of thirty-five years. It came into existence seven years before the French and Indian War, in which one of its future

pastors, the Rev. John Conrad Bucher, played an important part as a chaplain. The congregation was almost destroyed through the ravages of this war.

In 1760 George Steitz, the founder of Lebanon, deeded about two-thirds of the plat of ground now in possession of the church at the northeast corner of Tenth and Walnut Streets, as a place on which to erect a Reformed Church building. The condition on which this plot was given was that a red rose should be paid annually by the congregation in the month of June to him and his descendants forever, if demanded. The congregation should always be called Tabor.

The Grubben Church was absorbed by the Tabor or First Reformed Church.

In 1765 this land was bought outright by the church for five pounds and a full title was secured.

In 1780 about one-third of the plat now owned by the church was bought for one hundred and fifty dollars. It is the portion along Tenth Street on which the main church building now stands. There was standing on it at the time a stone school building which had been erected prior to 1773. The first church building (log) was erected in 1762 at the northeast corner of the present plot, facing Strawberry and Partridge Alleys.

During the Revolutionary War two hundred Hessian soldiers were quartered in this church as prisoners of war.

In 1792 the church building was damaged by lightning to such an extent as to make necessary the erection of a new church. This resulted in the erection of the church edifice which is still standing. The corner-stone was laid in June, 1792. Rev. Wm. Hendel, Jr., preached the sermon on the text: Gen. 28:22, "And this stone which I have set for a pillar shall be God's House." The building is of limestone. It was erected during the pastorate of Rev. Ludwig Lupp, while Washington was serving his first term as President of the United States. In the course



First Reformed (Tabor), Lebanon, Pa.

of time the building underwent a number of changes. In 1827 the steeple was erected. In 1847 it was made a two-story building. In 1914 the entire structure was rebuilt. The original building was maintained but thoroughly renovated. A new chapel was erected as an integral part of the original building. The entire building forms a unit and impresses a person as having been built at one time. It is one of the best and most commodious edifices in the city. The cost was about thirty-three thousand dollars.

The congregation owns a parsonage. The first parsonage was purchased in 1783. In 1890 a new parsonage was erected on the original site at Eleventh and Chestnut Streets. The plot of ground across the street from the church to the west was bought in 1841 and 1848.

Like all congregations this had a small beginning. With the growth of the town it also grew. In 1818 the charge consisted of six congregations and three hundred and eighty-four members.

In 1864 the congregation became a charge by itself and we find the membership to be eight hundred.

In 1884 just before the organization of St. Mark's the membership was nine hundred and fifty, the largest number reported at any one time.

In 1860 St. John's Church was organized, when sixty-eight persons were dismissed.

In 1877 St. Paul's Church at Bismarck was organized with eighty-six members from the First Church.

One hundred and sixty-six persons were dismissed for the organization of St. Mark's in 1885.

Tempelman's Chapel at Rexmont was organized in 1888 with thirty members from this congregation.

Grace Church at Avon was organized in 1895. Forty persons were dismissed for this organization.

St. Stephen's was organized in 1907 with seventy persons from the Mother Church.

Fully five hundred persons were given by this church at the time of the organization of the other churches and subsequently these churches were also helped in obtaining their properties and some were granted support for a time.



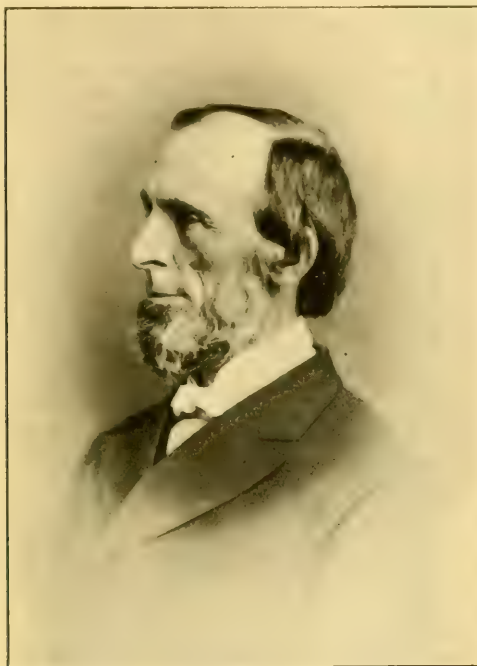
Rev. W. D. Happel, Ph.D.

The membership now (1920) is eight hundred.

It is interesting to notice that Coetus met in the first building in 1775. What is now the Eastern Synod, which formerly included practically the whole denomination, met in this church in 1803, 1829, 1860 and 1879.

General Synod met here in 1890.

At a special meeting in this church in 1843 Rev. Dr. F. W. Krummacher of Germany was given a call to become professor in the Theological Seminary. Dr. Krummacher's declination resulted in the calling of Rev. Dr. Philip Schaff, who became famous in this country as a church historian and prolific writer and author on theological subjects.



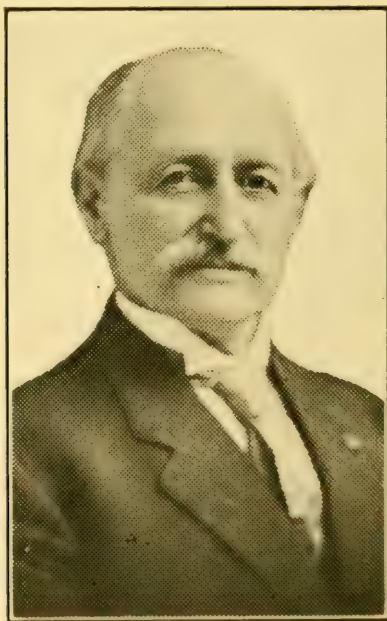
Rev. F. W. Kremer, D.D.

In 1837 there was revival in the congregation with one hundred conversions. What was known as the "New Measure System" gained entrance into some Reformed congregations.

In 1841 the sum of \$4,300 was raised for the College and Theological Seminary in four days.

In October, 1841, Rev. Dr. Berg of the Reformed Church and Father Steinbacher of the Roman Catholic Church conducted a debate extending over several days in this church on Protestantism and Roman Catholicism.

From the beginning of its history a parish school was connected with the church, in which religious instruction was imparted in addition to the branches then usually taught. It was discontinued between 1830 and 1840.



Elder Jos. L. Lemberger, Phar. D.

In August, 1828, the Sunday School was organized. The superintendents have been Jacob Roedel, Wm. Yeho, Wm. Hiester, John Ermentrout, Elias Raber, Jos. L. Lemberger and Frank Z. Miller. Of these Jos. L. Lemberger has been superintendent since 1860, laying aside the active superintendency at

the end of fifty years' service. The membership of the school is 700.

The following ministers have gone forth from this congregation: Rev. Philip Gloninger, Rev. James B. Umberger, Rev. Leighton G. Kremer, Rev. Walter E. Garrett, Rev. A. Nevin Brubaker, Rev. Walter J. Yingst, Rev. John Lentz and Rev. Raymond E. Brubaker.

A number of Revolutionary heroes were associated with the church in its early history.

The following have been the pastors:

- Rev. John Conrad Templeman, 1747-1759.
- " John Waldschmidt, 1759.
- " Frederick Casimir Mueller, 1762-1766.
- " John Conrad Bucher, 1768-1780.
- " John Wm. Runckel, 1780-1784.
- " Andrew Loretz, 1785-1786.
- " Ludwig Lupp, 1786-1798.
- " Wm. Hiester, 1800-1828.
- " Henry Kroh, 1828-1835.
- " Henry Wagner, 1835-1851.
- " F. W. Kremer, D.D., 1851-1889.
- " D. E. Klopp, D.D., 1889-1898.
- " Edward S. Bromer, D.D., 1898-1905.
- " H. E. Bodder, 1906-1909.
- " W. D. Happel, Ph.D., 1910—.

Rev. J. Rauch Stein and Rev. Frank S. Bromer were for a time assistants during the pastorates of Rev. Dr. Klopp and Rev. Dr. Bromer, respectively.

The consistory is constituted of the following:

Elders—Wm. F. Spayd, Frank Z. Miller, James E. Walter, David O. Mader, George D. Dullabahn, Christian B. Kreider.

Deacons—Ira J. Kreider, Charles W. Haak, Ward B. Kennedy, Miles Weaver, Harry C. Felty, Edward F. Wise, Harry B. Kreider, Robert L. Miller.

W. D. H.

SALEM (WALMER'S), UNION TWP.

(SWATARA CHARGE)

REV. DAVID SCHEIRER, Pastor

This church, situated in Union Township, Lebanon County, dates from the year 1750. In 1900 it observed by appropriate gatherings a triple anniversary, the sesqui-centennial of the organization of the Reformed congregation, the centennial of the union church (Lutheran and Reformed), and the semi-centennial of the erection of the present church. These events were commemorated on September 29th and 30th, 1900. Pastors connected with the past career of the church preached sermons and others gave historical addresses.

From a brief sketch of the history of the church, written in the Church book by the late E. B. Shuey, we gather many of the following facts.

The northern section of Lebanon county, as far east as the Swatara, was settled by the Scotch-Irish. One of the few Germans to settle there was Peter Walheimer (or Waldheimer, it may have been). "In the heart and mind of this man was conceived the thought of establishing what has since been known as Walmer's* Church. Sadly missing the services of the sanctuary enjoyed in his home beyond the sea, and realizing the difficulty of giving his family a proper religious training, he one day said to his sons, six in number, 'Boys, we must have a church.' This was in 1750. No sooner was the suggestion made, than arrangements were made to carry it into effect. A site was selected on his farm, and he, along with his six sons, began the erection of a log structure, 30 x 32 ft. in dimensions. The time required for the completion of the building was six days. The completed building consisted of the bare walls, with a few windows and a door and a roof. The floor was added about

*It is supposed that Walmer is a corrupted abbreviation of Waldheimer, adopted by the Scotch-Irish community.

fifty years later, as was also the stove. The worshipers were seated on logs, laid in regular order on the bare ground."

Would our religious fervor be intense enough to worship amidst such surroundings?

This building stood until 1850. Until 1800 the congregation was wholly Reformed. Then improvements in the building were made at a cost of 105 £, 2s. 10¹/₂d. Because a number of Lutheran families in the vicinity had contributed to make these improvements, the Lutherans were granted the right to worship there, and ever since the church has been a union church.

In 1850 the present, substantial, brick structure was erected in the pastorates of Rev. John Gring (Reformed) and Rev. John Stein (Lutheran).

There is no early history of the church extant. In its early years it was not connected with a regular charge. Rev. John Gring, 1828-1870, was its first regular pastor.

Because of this independent relation, Walmer's Church was oftentimes, the prey of spiritual mountebanks and fanatical preachers. There was no lack of roving individuals at that time who represented themselves as regular preachers of the Gospel, but inwardly they were ravening wolves that preyed on the flock.

Tradition says that Rev. Conrad Tempelman preached in Walmer's Church. As he preached until 1759 in the Swatara Church, only five miles east of Walmer's, this tradition is not an improbable one. So quite likely Tempelman was the first supply at Walmer's.

The next name we meet is that of Rev. Wm. Stoy (Sto-ey) in 1763. "It is said that one day he came to this church (it may have been some weekday) carrying his gun. (He was very fond of shooting game.) He placed his gun beneath the pulpit, hung the shot pouch on the muzzle of his gun, turned around and glanced over the room. When he saw that the congregation consisted of only a few old women, he indulged in the fol-

lowing soliloquy: 'Am I to preach to these few old women? No, I shall not do so; I prefer shooting prairie hens.' So saying, he took his gun and left the church."

In 1777 it is supposed that Rev. Jno. Wm. Runkel began to serve Walmer's, as he served a number of churches in the vicinity.

In 1786 Rev. Ludwig Lupp began his pastorate at Lebanon and preached occasionally at Walmer's.

There is also a tradition that a Rev. Stock preached here sometimes. If this was the Rev. Philip Stock, he was no credit to the Church, as a reference to Harbaugh's "Fathers" will show. Rev. John George Phriemer—1801—is also mentioned in connection with Walmer's. He was a man of fanatical tendencies. "This man has not only not been ordained by the Synod, but this Synod pronounces his ordination, performed by an individual member of Synod, as null and void."

From 1820 (perhaps before) to 1827 Walmer's enjoyed the services of Rev. William Hiester. Later pastors were as follows:

Rev. John Gring, 1828-1870.

" C. H. Mutchler, 1870-1878.

" A. R. Bartholomew, 1878-1882.

" Tobias Kessler, 1882-1889.

" J. A. Wickert, 1889-1895.

" W. D. Donat, 1895-1907.

" H. J. Leinbach, 1907-1913.

" David Scheirer, 1913—.

It may be of interest to know that Walmer's Church had a parochial school house, erected in 1783 near the church.

The Sunday School connected with the church was opened in October, 1843. On October 6th, 1918, the 75th anniversary of the organization was celebrated. The school was founded by Revs. Jacob and C. D. Zehring. The latter was its first superintendent.

These former pupils of the Sunday School have joined the ranks of Gospel heralds: Revs. Jacob Zehring, C. D. Zehring, W. G. Dressler, Jacob B. Burgner, D. B. Shuey, D. G. Ger-

berich, A. H. Klick, Ira W. Klick, J. A. Klick and T. H. Mat-
terness. This may not be a complete list.

Not only has the Sunday School sent out a number of its members to proclaim the Gospel and further the uplift of humanity, but the community of which Walmer's is the center has furnished a remarkable number of teachers for the public schools and higher institutions. This section was the first in Lebanon County to adopt the public school system.

The Consistory of Salem (Walmer's) is at present (1920) constituted thus:

Elders—John S. Walmer, Philip P. Boeshore, Jacob L. Shuey, William Edris.

Deacons—Harvey Houser, Clarence Boeshore, H. J. Haldeman, Adam S. Bomberger.

ST. PAUL'S, HAMLIN

(BETHEL CHARGE)

REV. C. M. RISSINGER, Pastor

Near Hamlin, Bethel Township, Lebanon County, Pa., are two church buildings, not far apart, often spoken of as the Klopp Churches (die Kloppe Kerche), though the real name of each is St. Paul. The older one, built of stone, dates from 1827. It is often called the old Klopp Church. The second church was erected by the Reformed in 1884, and is often designated the new Klopp Church.

The early history of the old church or congregation, organized in 1752, is somewhat involved in obscurity. The first building is supposed to have been a simple log structure. Tradition says it was burned down by the Indians in the French and Indian War. In 1767 the log structure gave place to a second building, which stood until 1827. In 1825 the Reformed people signed an agreement, granting equal rights in church property and land to the Lutherans. The question arises, Was this agreement legal? in view of the terms specified in the original grant, which

says it was to be "forever, to and for the sole benefit and behalf of the said protestant German Church or congregation called or known by the name of the Reformed Church in Bethel Township aforesaid, and to no other purpose whatsoever."

In 1827 a new (union) church was built of stone. It is still standing and, as said, is known in common parlance as the old Klopp Church.

All went well and the Lord was worshiped in peace and unity, until 1884, when it was deemed necessary to erect a new church, because the membership was increasing, and the church was no longer able to accommodate the worshipers. But now, sad to relate, began dissension, factional strife, appeals to Classis and Synod, and finally litigation in the civil courts. This continued for a period of fifteen years.

When the Reformed and Lutherans could not agree on building terms, a majority of the Reformed decided to build. This resulted in the erection of a new brick church on the old church property. This new church, erected in 1884, was recognized by the Classis and Synod as the successor of the original St. Paul's congregation, the descendant in an unbroken line of St. Paul's Reformed congregation of 1752.

But while the majority of the Reformed members built this new church, the minority remained and continued to worship in the old church, organizing a separate congregation with the old name St. Paul. It is now under the care of the German Philadelphia Classis—German Synod of The East.

The pastors of the Reformed congregation from 1752 down to the present time (1920) are the following. (In the old church, from 1752 to 1884; in the new church, from 1884 to 1920).

Rev. Wm. Stoy (pro. Stosey), 1752-1756; Rev. Fred. Casimir Miller, 1757-1765; Rev. J. J. Zufall, 1765-1767; Rev. J. C. Bucher, 1768-1769; Rev. Wm. Hendel, Sr., 1769-1782; Rev. J. W.



St. Paul's, Hamlin

Runkel, 1782-1785; Rev. Andrew Loretz, 1785-1786; Rev. Daniel Wagner, 1786-1793; Rev. Wm. Hendel, Jr., 1793-1829; Rev. Fred. Herman, 1830-1834; Rev. T. H. Leimbach, 1834-1864; Rev. Chas. H. Leimbach, 1864-1884; Rev. H. J. Welker, 1884-1891; Classical Supply, 1891-1893; Rev. Henry Hilbish, 1893-1899; Rev. H. A. Keyer, 1900-1905; Rev. C. A. Butz, 1905-1908; Rev. T. H. Bachman, 1909-1910; Rev. C. M. Rissinger, 1911—.

The pastors of the Reformed congregation worshipping in the old church—1884 to 1920—were:

Rev. A. S. Keyser, 1885-1893.

Vacancy—1893-1897.

(During this period Rev. R. S. Appel served as supply for several months in 1893 and confirmed a class of catechumens.)

Rev. S. F. Hartzell, 1897-1911.

Supply Committee of German Philadelphia Classis, 1911-1914.

Rev. V. W. Dippell, Ph.D., 1914—.

The following are sons of St. Paul's and have entered the ministry:

Revs. E. S. Noll, Lehighton, Pa.; E. W. Lentz, Bangor; John Lentz, Milton; Robert Edris, Auburn; Edw. Sando, Hellam; Allen Meck, Easton; Rev. Pierce E. Swope, Lansford, Pa. (Old Klopp's).

[The memory of the strife in this church is still fresh in our minds. What a sad commentary on our Christian life and profession it is to see the brethren at variance. It seems that differences, disagreements, dissensions, strife, crimination and re-crimination, and lawsuits are various methods which our arch-enemy makes use of in his endeavors to undermine the kingdom of God. "Behold, how good and how pleasant it is for the brethren to dwell together in unity."]

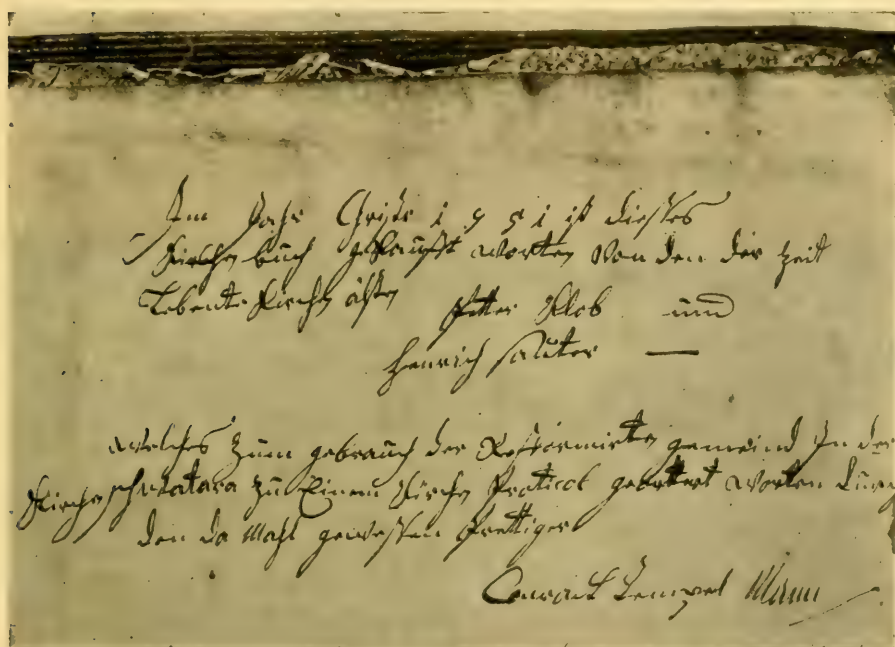
ST. JOHN'S, JONESTOWN

(SWATARA CHARGE)

REV. DAVID SCHEIRER, Pastor

The history of St. John's Church, Jonestown, is a very interesting one. It is a direct descendant of the old log Swatara Church,

which was located two miles northeast of Jonestown, on the road to Fredericksburg, not far from the abandoned South Mountain Railroad. The first reference to it is found in the 1739 report of Rev. John Philip Boehm to the Amsterdam Classis and the Synods of Holland. Therein occurs the following: "Tulpehocken, where probably a place [for the residence of a minister] could be found in the center, which would be most convenient



Entry in Old Church Register by Tempelman
From the Schwatzer Kirchenbuch

for all. The neighboring places here are Quittapahilla and Swatara, both, as I hear, seven or eight miles or more above. They are reported to be pretty strong congregations, but mostly of poor people, who cannot help themselves at all."

By Quittapahilla is meant the Hill Church, on the ridge known

in Pennsylvania in 1746, he found Tempelman serving six congregations, Muddy Creek, Cocalico (Bethany, near Ephrata), Whiteoak and Donegal in Lancaster County, and Quittapahilla (Hill) and Swatara in Lebanon County.

Tempelman was subsequently ordained at Lancaster by Rev. Schlatter. Now he could administer the communion. It gave him great satisfaction, for in his entry of this event is found the pious outburst of his soul, "Glory to God alone" (*Gott allein die Ehre—Deo Soli Gloria.*) The following is his first class of catechumens—confirmed by him: "Niklaus Botz, Peter Gutmann, Maria Magtalena Mater, Frana (Veronica) Snäbeli, Sussana Weiss, Sussana Snebeli, Anna Barbra Snebli. (The original spelling is retained.) These children were admitted for the first time to the Lord's Supper on March 3, 1754, by their pastor (*Herr Pfarrer*) Tembel Mann."

For about twenty years Tempelman served Swatara and other congregations, from 1739 to 1759. In 1765 the congregation divided, part swerving to Jonestown and part to Fredericksburg. These were new towns that had just sprung up. Whether the Swatara Church was abandoned at once, or whether a remnant remained for a time and worshiped in the church of their fathers, we have not been able to ascertain.

Ere we proceed to trace the further development of this Church into the Jonestown congregation, we think the following will be of interest. It is taken from Boehm's letter of 1740.

"The Reformed congregation at Schwatare (Swatara) promises to contribute annually to a minister's fixed salary: Five pounds of this country's currency and ten bushels of oats, which we, the elders and members of the congregation at the present time, attest with its approval. Martin Kapp, deacon; George Meyer, member; John Philip Hautz, member; Daniel Schue, member. Schwatare, February 14, 1740."

For further information on the Swatara Church we refer the reader to "Two Dead and Lost Chuches on the Swatara," by Dr. E. Grumbine. (Paper read before the Lebanon County Historical Society, Vol. I, No. 14.)

The church at Jonestown was situated on South Broad Street. It was a log structure. The founder of Jonestown (named Williamsburg at first), William Jones, gave lots 73 and 74 to the two congregations (Lutheran and Reformed.) From a Declaration of Trust in possession of the writer, we learn that the trustees on the part of the Lutherans were Charles Shade and Wendel Hoyle, and John Tibbin and Conrad Weiss on the part of the Reformed. The lots extended from Broad Street to Strawberry Alley. The Declaration is dated September 20, 1765. Of the character of this house of God we are not informed but, no doubt, it was a log building. In 1791 the Lutherans withdrew and built a church for themselves a little east of their present house of worship.

In 1810 a new brick church was built by the Reformed people on the northeast corner of the present Reformed burial ground. Here they worshiped until 1857, when the present brick edifice was erected on Market Street. Thus the congregation has its fourth church, reckoning the Swatara Church as the first. This one stood from ca. 1739 to 1765; the second one (on Broad Street) from 1765 to 1810; the third, on the northeast corner of the cemetery, from 1810 to 1857; the fourth, the present structure, from 1857 to —. On the 24th of October, 1915, the Jonestown (St. John's) congregation celebrated its 175th anniversary, when the pastor, Rev. David Scheirer gave a historical address, reviewing the history of the congregation from its beginning to the present. By his permission we have made free use of the information contained therein. The following is the list of pastors:

Rev. Conrad Tempelman, 1740-1759.

" John Waldschmidt, 1759—.



St. John's, Jonestown—Fourth Church

Rev. Frederick Casimir Miller, 1762-1766.

" John Conrad Bucher, 1768-1780.

" John Wm. Runkel, 1780-1784.

" Andrew Loretz, 1785-1786.

" Ludwig Lupp, 1786-1798.

" William Hiester, 1800-1828.

" Henry Kreh, 1828-1835.

" Henry Wagner, 1835-1845.

" Joel L. Reber, 1845-1851.

" Abraham Romich, 1851-1862.

" U. Henry Heiman, 1863-1868.

" Wm. M. Reily, 1869-1871.

" C. H. Mutchler, 1871-1878.

" A. R. Bartholomew, 1878-1882.

" Tobias Kessler, 1882-1888.

" Jairus A. Wickert, 1889-1895.

" Wilson D. Donat, 1895-1907.

" H. J. Leinbach, 1907-1913.

" David Scheirer, 1913—.

Twenty-one pastors! Surely the congregation must have attained the age of maturity. What trials, what struggles, what conflicts! What longings, what aspirations, what prayers! What victories, what blessings, what joys! No one knows the full extent of these experiences. But there is One who has been with these people in their onward march and will continue to guide them.

St. John's was for many years united with Tabor, (Lebanon) and the Hill Church in one charge. From 1845 on to the present time the charge, including Jonestown, was variously constituted from time to time, including Shellsville, Fredericksburg, Walmer's, and Zion's. At present St. John's, Jonestown, Salem (Walmer's), and Zion's (East Hanover Township) form the Swatara Charge.

In such a career there is history enough to fill a large volume. But here we can give a mere outline. Many important events can not be referred to. Here is a field for some future historian to earn an olive chaplet, for a crown of gold is out of the question in such work, deserving as it may be.

The present (1920) Consistory of St. John's is as follows:

Elders—Peter R. Boltz, John H. Boltz, Harvey W. Shuey, A. J. McGill.

Deacons—Walter Kreider, Clayton Boltz, David Isele, Leon Wolf.

ST. JOHN'S, FREDERICKSBURG

(BETHIEL CHARGE)

REV. C. M. RISSINGER, Pastor

This is another of our old churches, going back to 1765. It is one of the twin progeny of the old Swatara congregation, two miles northeast of Jonestown. When that congregation came to naught, whether by the withdrawal of members to the new towns northeast and southwest, Fredericksburg (Stumpstown) and Jonestown (Williamsburg), or by the destruction of the church by fire on the part of the Indians, we can not say for certain. But we know that the twins built churches of the same design and the same plan, and gave them the same name, that of the mother church, St. John's.

In some of the deeds of these old churches we find the Reformed Church misnamed. We have such titles as "Dutch" or "German Presbyterian," and "German Calvinistic," and similar terms. These names for the Reformed Church resulted from ignorance of the land owners as to the status of the Reformed Church, and from the fact that the Reformed Communion was not as large or as well known as her sister, the Presbyterian. Perhaps a third reason may be added, that of modesty of our church. From these reasons the Reformed Church was frequently misnamed. Some writers, not understanding the situation, give perverted explanations of these anomalies, generally to the discredit of the Reformed Church. To the outward observer she does not differ greatly from her Presbyterian neighbor, especially to one not versed in her spirit and doctrine. Hence frequently the names are interchanged.

St. John's Church of Fredericksburg, the first church, was erected in 1766. John Snively and wife granted a deed for a lot 72 by 15 perches to Michael Hoffman, Andrew Klunk, John



St. John's, Fredericksburg

Sheirer, Nicholas Woolf, Valentine Emrich, and Isaac Wagoner, trustees and wardens, to and for the only use, purpose, and benefit of the German Lutheran congregations, 72 by 15 perches,

situated at "New Town,* and to and for no other use, intent, and purpose forever, for 10 shillings, under and subject to the yearly rent of five shillings sterling, or value thereof in coin current, on every first day of May, forever hereafter to be paid to the Lord or Lords of the town aforesaid."

Although the Lutherans alone are mentioned in the deed, yet subsequent history shows that the Reformed have always had a share and enjoyed their rights in the church.

The log church erected in 1766 stood sixty years.

When the log structure became dilapidated, in 1826 an agreement to rebuild was reached on the following terms:

1. It was to be a Union Church (Reformed and Lutheran.) The Mennonites also were given the right to bury their dead on the graveyard and have funeral services in the church, and to hold services on unoccupied Sundays. But no others were granted this privilege, without permission of the Reformed and Lutherans.

2. The new church was to be on the same site as the old.

3. The church shall be built of brick, with tower and bell and be 46 x 48 feet.

4. The church shall be beautiful and good, but nothing unnecessary shall be added.

The building committee was as follows: Philip Weber, Peter Rudy, Jacob Wagner, Reformed; John Stein, John Behney, Jacob Grumbein, Lutheran.

The great fire of Stumpstown occurred May 8, 1827, destroying the greater part of the town. The timber on the ground of the church about to be built was not damaged, however, but the log school-house at the southwest corner of the cemetery was totally consumed.

*Fredericksburg, Pa., was called Nassau by its founder, Frederick Stump, in 1754. Some afterwards called it New Town, as in the deed above, then name Stumpstown came into use, and in 1826 the post office was established by that name. In 1843 it was changed to Fredericksburg at the request of the citizens and is likely to continue so for some time.

The corner-stone of the church was laid July 22, 1827. A long "proclamation" was put into the stone, in which it was stated (1) that "both Lutherans and Reformed have united to erect St. John's Church as a German Church, and that they shall have equal claims and rights."

(2) Each congregation shall elect its own pastors, who shall be members of the Reformed or Lutheran Synod.

(3) Measures are to be decided by a majority vote.

(4) Alms are to be held in common.

(5) Since many Mennonites have contributed liberally to the building fund, they shall be given certain rights. (See previous statement.)

(6) All non-contributors must pay for burial ground, according to ability.

The pastors at this time were Rev. John Stein, Lutheran, and Rev. John Gring, Reformed.

The pastors present at the corner-stone laying were: Lutheran, Rev. Wm. G. Ernst, Lebanon, Rev. Isaiah Zehl, Wilkes-Barre; Reformed, Rev. Wm. Hendel, V.D.M., p. t., Womelsdorf, Rev. Wm. Hiester, Rev. Karl Gottlieb Breech, Bethel on the Swatara. Rev. John Gring was very earnest in furthering the project of erecting a new church, even giving manual service by hauling all the water on a wheelbarrow, from a neighboring well.

The church had no organ before 1874, but two violins were in use before 1845 in leading the singing.

The cemetery was close by the church, but January 4, 1870, Cedar Hill Cemetery, north of the town, was laid out—7 acres 111¼ perches. John Lick contributed \$150. On Easter Monday, 1878, the grand Lick monument was dedicated. Later the Lick Mausoleum was erected.

In 1891 a new church (the third) was erected, with the following building committee in charge: Edward Stroh, President, Mark Hoffa, Secretary, Peter Rudy, Wm. Paine, D. H. Troutman, Jos. Behney.

The corner-stone was laid September 20, 1891, by Revs. D. E. Klopp and Henry Giesz, assisted by Dr. Theo. E. Schmauk. It was dedicated in the following spring.

The Sunday School of St. John's dates November 17, 1844.

The pastors have been the following:

Rev. Wm. Hendel, 1765-1767.

" J. Conrad Bucher, 1767-1780.

" John M. Runkel, 1780-1784.

" Andrew Loretz, 1785-1786.

" Ludwig Lupp, 1786-1798.

" William Hiester, 1800-1824.

" John Gring, 1824-1870.

" Wm. R. Reily, 1870-1872.

" C. H. Mutchler, 1872-1878.

" A. R. Bartholomew, 1878-1882.

" Tobias Kessler, 1882-1889.

" J. A. Wickert, 1889-1891.

Classical Supply, 1891-1893.

Rev. Henry Hilbish, 1893-1899.

" H. A. Keyser, 1900-1905.

" C. A. Butz, 1905-1908.

" T. H. Bachman, 1909-1910.

" C. M. Rissinger, 1911—.

The membership of St. John's at present (1920) is 81.

The consistory is as follows:

Elders—F. M. Werner, W. K. Troutman, C. C. Bensing, J. G. Gerhart.

Deacons—Daniel Loser, Edward Miller, Raymond Miller, Reilly Morgan.

ALLEGHENY CHURCH, BRECKNOCK TWP.

(ALLEGHENY CHARGE)

REV. J. V. GEORGE, D.D., Pastor

The Allegheny Church, one of the oldest churches in Berks County, was founded as a Reformed and Lutheran Church in 1767, Rev. Michael Schlatter and Rev. Henry M. Muhlenberg having been instrumental in the organization of the two congregations.

The ground whereon the first church building was erected was secured from Christian Bowman, a Mennonite, for a mere nominal sum of money. The Mennonites were given privilege to worship in the building.



Allegheny Church, Brecknock Twp., Berks Co., Pa.

It was in 1767 that the first edifice was erected. It was a log structure, without a floor, without a stove, and the pews made of rough chestnut boards.

In 1800 a second building was erected of red sandstone. This was more modern and more commodious. The building committee consisted of John Ziemer and Henry Ziemer both long ago gone to their reward.

A third building was put up in 1878. It is still standing, but was remodeled in 1900. The building committee that served at the erection of the third edifice consisted of Henry Wagner, Aaron Kachel, Samuel Ziegler, Samuel Good, and Jacob Zerbe; Jacob Gebhart, the only survivor of those serving in the erection of this structure, was treasurer.

In 1845 the church was incorporated and a charter secured. The charter declares the independence of both congregations, Reformed and Lutheran, from all classical and synodical jurisdiction. This charter was granted by the Berks County Courts under the judgeship of M. N. Richards, of Reading. The joint consistory to whom this charter was granted was as follows: Elders, John Gebhart, John Gougler, William Schweitzer, Absalom Eshelman, and John Zerbe; deacons, Jacob Fritz, Peter Hertz, Levi Rathman, Daniel Hertz, Henry Kachel.

The remodeling of the edifice in 1900 improved the building greatly. The officiating clergymen at the re-dedication were, Rev. Dr. Henry Mosser, of Reading, Rev. David Humbert, of Bowers, Pa., Rev. Z. H. Gable, of Reading, and Rev. J. V. George, D.D., of Reading, the last two being the pastors.

A Sunday School was organized as early as 1825, but was more of an educational than devotional character. The school met in the public school building, located close to the church, until 1907, when the school was given the privilege of holding its meetings in the church.

In 1849 John Christian Ludwig Schäffer, born at Hartelhausen, Germany, March 17, 1729, and died in Brecknock Township, Berks County, Pa., March 10, 1814, willed to the joint congregations a farm and a sum of money to be devoted towards a school for the free education of the young. This school flourished for

a while, but gradually died out for want of patronage, the free school having taken its place.

The income of the farm is now devoted towards the improvement of the church property, and keeping it in order, permission having been granted by a special decree of the court.

In 1887 Jeremiah Horning, who lives under the shadow of the church, opened a new cemetery, and the first body interred was his own child.

Rev. Michael Schlatter, who organized the Reformed congregation here, was the first pastor, having served from 1767 to 1770. He was followed by Rev. John Waldschmidt from 1770 to 1785. Now follow a number of pastors:

- Rev. Ammon, 1785-1790.
- " Ingold, 1791-1795.
- " Herbold, 1795-1798.
- " Faber, Sr., 1798-1800.
- " Faber, Jr., 1800-1810.
- " Reuben Herman, 1811-1825.
- " William Pauli, 1825-1842.
- " Augustus Herman, 1843-1872.
- " Stephen Schweitzer, 1872-1873.
- " M. L. Fritch, 1873-1889.
- " J. V. George, D.D., 1890—.

Prof. Howard Rathman, Prof. Jacob Griffith, Wayne Griffith, Esq., are among the most prominent men reared in this community and are active members of the church.

Rev. Michael Schlatter and Rev. John Waldschmidt are two pioneers who labored in this territory.

ST. JOHN'S (PLOW), ROBESON TWP.

(ALLEGHENY CHARGE)

REV. J. V. GEORGE, D.D., Pastor

The Plow or Robeson Church was originally Lutheran and dates back to 1767. But as there were a number of Presby-

terian* families in the community, the Lutherans granted them permission to worship in their building. This was as early as 1780.



St. John's (Plow) Church

In 1810 it was found necessary to erect a larger and more modern edifice in which both the Lutherans and Presbyterians (now the Reformed) joined. Being in very moderate circumstances they appealed to the Court of Berks County for permis-

*In early days the Reformed were frequently called Presbyterians. This no doubt was caused by the fact that the Reformed, who were not as well known as their Presbyterian brethren, had the presbyterial form of church government.

sion to hold a lottery. This permission having been granted, in a very short time they raised the required amount to erect the building. A deed was now secured in favor of the Lutherans and Reformed conjointly, giving the Reformed equal rights with the Lutherans.

In 1888 and 1889 the present beautiful edifice was erected. It is built of hewn red sandstone. It seats about twelve hundred people, and is the largest structure in Robeson Township.

The Reformed members of the building committee were: Reuben Wagner, J. J. Eshelman, Jacob Good.

A union Sunday School was organized about the year 1808, which still continues to be Union, with Prof. M. H. Eshelman as Reformed superintendent and Lewis Wicklein as Lutheran.

The Sunday School is at the present time in a splendid condition, being fully organized, and having all the departments pertaining to the modern Sunday School.

The first pastor was Rev. Augustus Pauli who served from 1811 to 1821. He was a zealous worker and beloved by all.

Rev. A. Dick followed and served from 1822 to 1824. In 1825 Rev. Thomas Leimbach assumed the pastorate and served until 1829. Under his leadership the congregation prospered greatly. He was an eloquent preacher.

In 1829 Rev. Frederick Herman became pastor. He served but two years, but was instrumental in bringing many souls into the vineyard of the Lord.

In 1831 Rev. Augustus Herman received a call and served the congregation for more than forty years,—from 1831 to 1872. He labored here until his death.

In 1873 Rev. M. L. Fritch entered upon his pastorate here and served until 1889.

In 1890 the present pastor received a call and has served ever since, or upwards of 30 years.

The elders at present are: Barton Glass, Manasses Bixler.

Deacons—John Felk, Charles Tothero, John Tothero, Charles Weitzel.

The present organist is Samuel Jacobs.

ST. MICHAEL'S, NEAR HAMBURG

REV. S. A. LEINBACH, D.D., Pastor

Towards the middle of the 18th century Philip Jacob Michael, born 1716, and a weaver by trade, began to preach to the Reformed people who lived in the community in which St. Michael's Church is located. He was a man of very ordinary education, but of good character and of whom the plain country people spoke well and said, "He preaches well." He lived between Longswamp and De Long's Church on a knob still called "Michael's Knob." He was never ordained, and the request to come to Holland for examination and ordination was ignored by him. He preached for quite awhile in barns and under trees, and, though unordained, he did a quiet and good work, never antagonizing Coetus. However, in his later years he injured the church by alone ordaining Cyriacus Spangenberg, the adventurer, to whom the Coetus refused ordination.

Centre, Upper Bern, and Tilden Townships composed at this time—1750—Bern Township, and here most of the members of Michael's Church settled, which is at the base of the Blue Mountain, five miles west of Hamburg.

In 1769 the Lutherans united with the Reformed people, and at a joint meeting resolved to build a church on five acres of land, donated by Joseph Zotlinger, on the farm now owned by Simon Riegel, formerly by Benneville Schock.

The first church was built of logs, rather rudely constructed, and located in the south-east corner of the present old graveyard. It was dedicated on the sixth day of August, 1769, and received

the name of the Reformed preacher, Michael, who, with Rev. Peter Mishler, a Lutheran minister, officiated at the dedication. The following, with their families, composed the membership of both congregations, viz: Bernhart Shartle, John Shartle, Jacob Kaufman, Anthony Billman, John Geschwindt, Christopher Wagner, Peter Shammer, John Starr, Simon Clouser, Michael Rentschler, John W. Lindenmuth, Jacob Schock, Herman Sassing, Frederick Long, Peter Zollenberger, Conrad Rein, Kilian May, Michael Lindenmuth, Frederick Gottschall, Christian Nebber, Jacob Hausknecht, Henry Kalbach, Nicholas Mayer, Conrad Henne, George W. Wagner, George Henne, Jacob Reichert, William Webber, John Moll, George Kramlich.

The consistory was composed of the following: Philip Faust, John Schock, Michael Lindenmuth, Peter Lehr, John Clouser, Jacob Shartle and Jacob Wagner.

The donor of the ground never became a member of this church, and it is not known that he belonged to any. A Constitution and By-Laws were adopted when the organization was effected. Burial rights were granted to all who applied for the same.

Philip Jacob Michael served from 1769 to 1774.

John Waldschmidt from 1775 to 1776.

Henry Hertzelt from 1776 to 1792.

John Mann, ———

Philip Mayer from July 16, 1809, to July 11, 1852—43 years.

The congregations worshipping in the log church grew so rapidly that this structure became too small for the increased membership, and becoming dilapidated, it was resolved to erect another church. Mathias Shuman and Eberhart Seaman, Elders; George Shartle, John Berger, Michael Wagner, and Philip Zechman were the Deacons at this time, and these six men constituted the consistory. The Building Committee appointed were John Marshall, Frederick Moyer and Jacob Loeb, Reformed, and George Rentschler, Philip Kaufman, Michael Shock, Lutheran. It was

decided that the new church should be built of brick and located on what is now the site of St. Michael's Church. The membership at this time was 167 males, scattered over a wide territory. Being poor the work of erection of this edifice went on slowly, so that the corner-stone was not laid before August 5, 1810, and the church dedicated, to the great joy of all the members, on Sunday and Monday, November 8 and 9 in the year 1811. When the corner-stone was laid the then pastors, Revs. Philip Mayer, Reformed and John Knosky, Lutheran, officiated, assisted by Rev. Wm. Hendel, pastor at Tulpehocken, and Geo. Lochman, of Lebanon, a Lutheran minister. The latter preached in the forenoon, on 1 Kings 8:18; the former on Matt. 21:33-34 in the afternoon.

The united congregations, prior to this event, adopted new Rules and By-Laws, which, with the New Testament and a copy of the Heidelberg and Lutheran Catechisms, were enclosed in the corner-stone.

One of the Rules granted a vote to all members on all matters coming before them, even the election of pastors, so that they conjointly elected the ministers which were to serve them. In later years, however, this was not done, the members seeing that it was not proper for the Lutherans to vote for a Reformed pastor and the Reformed for a Lutheran pastor, and that it was contrary to the Rules of both Denominations in the United States. Yet, when the present Reformed pastor, the Rev. Samuel A. Leinbach, D.D., was elected, one Lutheran member voted for him. At all elections for consistories since then, when an attempt was made to do so, the custom was discountenanced by the Reformed pastor. Action was also taken and incorporated in its rules not to elect any minister who was not a member of the Synod, in good and regular standing; a noble rule in a county which was infested by not a few so-called independent ministers.

At the dedicatory services of the new church the pastors were again assisted by the ministers who preached at the corner-stone laying. Rev. Wm. Hendel, the Reformed pastor of the Tulpehocken Church, preached in the morning from the text, Psalms 142:12-13; and the Lutheran pastor at Lebanon (Lochman), in the afternoon from Ps. 143:5. On Monday a Lutheran minister, the Rev. Mr. Minnig, preached from Matt. 21:13. The collections amounted to \$335.25, and the whole cost of the church was \$6,368.77, much of the work, such as hauling, etc., being done by members of the two congregations, free of charge.

In 1813 an organ, built by Philip Bachman, at Lititz, Lancaster County, was installed. This instrument was regarded as being a very good and fine-toned organ, and it is said many came from far to see and hear it. That it was a well-built instrument may be inferred from the fact that it was in use for a period of 93 years. Its cost was \$1,100, which at that time was considered a large amount.

After worshipping in this church for a period of 64 years, an election was held on December 6, 1873, for a new church, the old one not only being badly in need of repairs, but frequently entirely too small for the largely increased membership. In the Spring of 1874 the corner-stone was laid. The Building Committee consisted of William Renno, Peter Naftzinger, William Loeb, Michael Rentschler, Benjamin Balthaser and Jacob Rentschler, the first three being members of the Reformed, and the last three members of the Lutheran Church.

The new church was erected at a cost of \$18,000, and has a seating capacity of not less than 1,200, and is considered to be one of the finest structures in Berks County.

The dedication of this 3rd St. Michael's Church took place on Whitsunday, 1875. The Reformed pastor was the Rev. Thomas Calvin Leinbach, who served the congregation for a period of

16 years; the Lutheran pastor was the Rev. Benjamin D. Zweizig, who served the congregation for more than 30 years. These ministers were assisted at the dedicatory services by Rev. Samuel A. Leinbach (the present pastor), Rev. Prof. Wm. Reily and Rev. Edwin Gernant on the Reformed, and by several ministers on the Lutheran side. The first mentioned preached the sermon in the morning. Shortly after the afternoon services had commenced, the large concourse of people was very much disturbed by a fire which broke out in the grove owned by the congregations, and not far from the church. This woods was filled with vehicles, and being covered with dry leaves, it was believed that some one carelessly threw a lighted match or cigar on these, causing a large conflagration which got beyond the control of those who were there at the time. About 10 horses were burned to death and others so badly injured that they were shot. How many buggies and carriages were consumed I do not remember. It was indeed a sad sight and is still spoken of by the older members.

Rev. Philip Mayer was succeeded by Rev. Jacob D. Zehring, the former having faithfully served these people, amid many hardships for 43 years, as before stated. At the time of his death, sixty-two years had elapsed since he began his ministry in Schuylkill County. To the end of his life his soul rejoiced that he had at least one son, Rev. Lucian J. Mayer, to maintain the family name in the list of Christ's servants. Philip became St. Michael's pastor July 16, 1809, and resigned in 1852. He died July 10, 1870. His body is resting in the Reformed Cemetery at Orwigsburg, Pa.

Between 1857 and 1864 Rev. Mr. Zehring served St. Michael's. His pastorate is still remembered by some of the older people, all of whom speak well of him. On February 5, 1887, he died in Jefferson, York County, Pa. He is buried in the old cemetery of the town, on the spot where the pulpit of the first church stood.

For the six or seven years before his demise he did no active work on account of a paralytic stroke.

Rev. Zehring was followed by the present pastor's oldest brother, the Rev. Aaron Seibert Leinbach, D.D., who entered upon his work in this church, in August, 1864, and remained their pastor up to October in the year 1867, when he resigned. His brother, Thomas Calvin Leinbach, A.M., succeeded him on November 16, 1867, and, on account of too much work and the distance from Womelsdorf, his residence, to St. Michael's, he resigned April 28, 1883, having served these people very acceptably for the period of fifteen and a half years.

The congregation being now detached from his charge and added to other congregations contiguous to it, he did not fall in with the change and called a nephew of the "Leinbach Brothers," Rev. Thomas N. Reber, who at this time lived in Macungie. He began his services on the 28th of April, 1883, and continued nearly two years, when, being a member of Lehigh Classis, the Lebanon Classis, to which St. Michael's belongs, requested him to discontinue his services, which he did on February 21, 1885. A month prior to his discontinuance, viz. on January 1, 1885, his uncle, Rev. Samuel A. Leinbach, D.D., was unanimously elected as its pastor, the congregation being made by Classis a part of his charge, which at that time consisted of Leesport, Gernant's, Epler's and Bern congregations. A division of Classis was made even before Pastor Leinbach was installed as pastor of the Leesport Charge, the Schuylkill River being made the dividing line between the two Classes, Lebanon and Schuylkill, so that Leesport and Gernant's belonged to the latter Classis and Epler's and Bern congregations to the Lebanon Classis. Rev. Leinbach, living within the bounds of Schuylkill Classis became a member of this body and continued to serve at Leesport and Gernant's for the period of 12 years, supplying Bern and Epler's. Because the latter congregations were considerably stronger numerically and

financially, Lebanon Classis requested the supply to connect himself with it. A new Classis, called the Reading Classis was formed, and by it Leesport, Gernant's, Mohrsville and Shoemakersville was constituted into a charge, so that Rev. Leinbach relinquished his labors in these congregations, having now three, Epler's, Bern and St. Michael's. After preaching 20 and a half years in the two former churches, the latter was made a separate charge, and Rev. Leinbach continues as its pastor since 1885. From August, 1864, to August, 1917, the Reformed St. Michael's congregation was served by four ministers of the same family, three brothers and a nephew, and at no time during their administration was there any strife or contention in the congregation.

On January 16, 1910, the twenty-fifth anniversary of the present pastor of St. Michael's was celebrated. Revs. Karl Stein and Daniel E. Schaeffer assisted the pastor on this occasion.

On the 23rd of August, 1914, the fiftieth anniversary of the "Leinbach pastorate" of this congregation was celebrated by an all-day service. Seven ministers of the Reformed Church took part in these services.

On the 28th of May, 1917, the Reformed ministers of Reading tendered him a dinner, all of whom made addresses. Dr. John Bowman, of our Seminary at Lancaster, was present, and spoke very kindly of the long service of Rev. Leinbach, who was ordained by the Lebanon Classis in St. John's Church, Lebanon, on May 28, 1867. Rev. Leinbach graduated in Franklin and Marshall College, Lancaster, Pa., in 1864, and three years later in the Theological Seminary, then located in Mercersburg, Pa. He is the youngest son of the late Rev. Thomas Hartman Leinbach, and though 73 years old, he is still engaged in serving the Master as pastor of St. Michael's, and has been with these good people for more than 32 years. The Reformed congregation now numbers about 375 members, and the Lutheran double

this number. Services are held on every Lord's Day, and in both languages, German and English. Rev. Leinbach began to preach in the English language, once a month, shortly after he became pastor. A missionary society was also organized at that time.

In the year of our Lord, 1906, a new organ was installed at a cost of three thousand dollars. It was placed to the rear of the pulpit. The consistory of the church at this time—who are also regarded as Trustees—consisted of the following Elders, viz. Elias Roth and Isaac Naftzinger, Reformed, and Elias Seaman and Benjamin Sunday, Lutheran.

In 1916 the church was renovated, being painted inside and outside, and three beautiful Scriptural paintings now adorn the walls. The Elders at this time were William F. Renno and Seperino Riegel, Reformed, and Orlando Berger and Morris Wagner, Lutheran. The elders are elected for a period of four years, and three years before the renovation of the church, the above mentioned elders were chosen, who after their installation instituted new rules, one of which was that no member shall pay less than one dollar to the pastor's salary,—and, in case this is not done, he or she will forfeit their membership. This was a much needed measure, for before there were not a few who contributed only twenty-five or fifty cents a year to the pastor's support. The movers of these rules were Wm. F. Renno, Reformed, and Orlando F. Berger, Lutheran. In case any member is found to be too poor to pay this small amount, he is to be entirely exonerated.

The first burial in the old graveyard was that of Hattie Goethal, who was born August 5, 1758. While under a tree in a field she was struck by lightning, on August 22, 1766. She was 8 years and 17 days old.

The Indians committed many depredations among the first members of this church. The Reichart family, living on the farm of the late Daniel Berger, was killed by them.

Mrs. Frederick Moyer was shot and scalped on the farm owned by the late Frederick Moyer. Her husband was mowing in the meadow at the time, and hearing the shot, went in pursuit of them and was killed. One child, Frederick, was scalped, left for dead, but was found by neighbors, recovered and became the ancestor of the Moyers living on the old homestead. This occurred June 30, 1754.

The winter of 1757-1758 was unusually severe, but after that period the people enjoyed peace. S. A. L.

ST. JOHN'S, SINKING SPRING

(SINKING SPRING CHARGE)

REV. W. J. KERSHNER, Pastor

This congregation originates in the last century. In 1792 the following members of the Reformed Church formed themselves into an organization to erect a church:

Christian Ruth.	Joseph Wanner.
Francis Krick.	David Gring.
John Shoup.	John Matz.
John Hill.	William Gaul.
Peter Palm.	George Ruth.
Ulrich Hander.	Jacob Ludwig.
John Gernant.	John Sharman.

The ground (one and one-half acres) was donated by Christian Ruth. A fine brick church, one of the finest in Eastern Pennsylvania at that time, was erected, 48 x 56 feet in dimensions. It is still standing. The corner-stone was laid May 3, 1794, by the pastor, Rev. Philip R. Pauli.

The church had a brick floor, laid in figures. The woodwork was finely carved. The pulpit was of the wine-glass type. The church was what might be called "home-made." The ground was donated by one of its members, the foundation was dug by the members, the brick were made by them from clay found in the vicinity, the stones were quarried nearby, and all the material was hauled free of charge.

The name adopted was "St. John's Evangelical Presbyterian Reformed Church." From the "Record of St. John's Reformed Church, Sinking Spring, Pa.," we quote the explanation: "The name 'St. John' was derived from the apostle, St. John, the disciple of love, whose doctrine of love has become the doctrine of the Reformed Church. The word 'Evangelical' relates here to the four evangelists, Matthew, Mark, Luke, and John, who formed the synoptics of the New Testament, describing the life of our Lord and Savior, Jesus Christ, in the flesh, His teaching and activities.

"The term 'Presbyterian' has reference to the form of government as exercised in the Reformed Church, which government is vested in the hands of the ministers and elders. 'Reformed' is a word of wide significance. It means, in general, reformed from the fallacies of the Roman Catholic Church. It stands independent from every other denomination, and is one of the most liberal in its views of all the Protestant Churches. Reading this fact, the founders of this church felt proud to insert this term into their constitution as their distinguishing name."

In 1817 a large pipe organ was installed and in 1857 a tower, 16 feet square at the base and 151 feet high, was erected.

In 1884 a chapel 49 x 30 feet was added and the old church remodeled. A beautiful painting representing the resurrection of Christ was installed as a pulpit piece, and the church was frescoed throughout. The carpets and furniture were furnished by three societies, The Ladies' Aid Society, The Guild, and The Busy Bees. A new organ with twenty-four stops, costing \$1,600, was put into the church.

A log parochial schoolhouse was built in 1804, costing \$379.37½. Among the teachers are found the names of Mr. Diehl, John Oek, William Ruth, Frederick Zimmerman, and Peter Gerhart. The school was closed in 1850, giving place to our present school system. The building became the dwell-

ing-house of the organist. The early teachers were the choristers and organists of the church.

The church at present owns six acres, 24 perches of land, including the original grant and subsequent purchases.

Up to 1818 St. John's was entirely Reformed, but in that year the Lutherans were given permission to worship therein.



St. John's, Sinking Spring

But the property was owned exclusively by the Reformed until May, 1854, when an agreement was made with the Lutherans whereby the latter should have the joint use of the church and graveyard. Now, although the Reformed and Lutheran use the same church, they are entirely independent of each other.

In the corner-stone of the old building was placed a copy of St. John's Constitution of which we cite several articles:

Article IV.—No minister shall serve this congregation, nor be received as minister by said congregation, except his faith and character is in accordance with the Word of God, as prescribed in the Heidelberg Catechism of the Reformed Church, being examined, ordained, and declared and acknowledged such by the Reformed Church.

Art. V.—The Fourth Article shall be strictly adhered to in ordinary worship, but in case of death every member shall have the privilege to procure a minister according to their desire, if his teaching is not contrary to the Word of God, but on no other occasion.

Art. VI.—If there should arise a division concerning the aforesaid Articles as to their contents, then it shall not be for any party to compromise or settle such division, but there should be appointed three ministers and six lay-members of good, moral, Christian character, who shall adjust such division.

Art. VII.—Any member violating the aforesaid articles, after being duly admonished in a Christian spirit, who still resists, shall forfeit his or her membership and all claims to the property. This solemn transaction was made on the third of May, in the year of our Lord, 1794, to be enclosed in a corner-stone as the foundation of our Evangelical Reformed Church.

We might comment here as to the significance of these articles, but we do not consider it necessary. When we reflect that the land was full, not only of bogus ministers seeking only their own interest, but also of representatives of various strange sects and cults bent on spreading their propaganda, we need not wonder that our forefathers were so jealous of maintaining pure doctrine.

The consistory is constituted as follows:

Elders—Evan L. Shoup, Charles H. Wartzenluft, James E. Fisher, Irvin H. Weedman.

Deacons—Wayne B. Moyer, Samuel S. Edris, Adam S. Krick, John L. Miller.

Deaconesses—Mrs. Adam Swineler, Mrs. James E. Fisher, Mrs. George W. Bickel, Mrs. Charles W. Freeman.

The pastors of the church have served the following terms:

Rev. Philip R. Pauli, 1793-1815.

" William Pauli, 1816-1855.

" C. A. Pauli, 1856-1871.

" W. F. P. Davis, 1872-1883.

" W. J. Kershner, 1883—.

ZION, WOMELSDORF

(WOMELSDORF CHARGE)

REV. HARVEY J. MILLER, PASTOR

There are no records telling when this congregation was organized. Likely it was a preaching point for Dr. Hendel some time during the Coetus period. He was pastor of Tulpehocken, Host, Millbach and Heidelberg churches. The cornerstone of the first church (union) was laid in 1792, and dedicated 1793. It still stands on a hill on the outskirts of the town, and was used until 1917, a period of 125 years. It was somewhat enlarged in 1867, and a pipe organ added in 1892.

PASTORS

Rev. Wm. Hendel, D.D., 1793-1829. The first and perhaps the most influential pastor in the long history of the congregation. Until recently several members were living who were baptized by Dr. Hendel and remained connected with the congregation ever since. He is buried in the cemetery at the church. During his pastorate in 1814 the Synod met in this church.

Rev. Frederick A. Herman, 1829-1834.

Rev. Chas. Augustus Pauli, 1834-1855. He served at the same time Oley, Hain's and Newmanstown.

Rev. J. D. Zehring, 1855-1860, in connection with Host, and Little Tulpehocken.

Rev. Geo. W. Wolff, D.D., 1861-1879. Next to Dr. Hendel, Dr. Wolff's influence in the congregation was a power. He served this church in connection with Myerstown and Mt. Lima, and later added Rehersburg.

formerly an independent Reformed Church. A number of country members withdrew, helping to form a congregation called "Die Eck Kirche" (Corner Church), now the Reformed Church at Robesonia.

Rev. D. U. Wolff, D.D., 1879-81, supply.

Rev. L. D. Steckel, 1881-1883, in connection with Rehrersburg and Mt. Aetna.

Rev. L. D. Stambaugh, 1884-1909. During this pastorate the church at Tulpehocken P. O. was organized and added to the charge.

Rev. D. K. Laudenslager, 1910-1919. Richland was added in 1911 to the charge and in 1915 the charge was divided, Womelsdorf and Richland constituting the Womelsdorf charge and Rehrersburg, Mt. Aetna and Tulpehocken P. O. forming the Rehrersburg charge.

Rev. Harvey J. Miller, 1920—.



Zion's Reformed Church, Womelsdorf

During this pastorate the church at Rehrersburg was rebuilt free of debt, and the churches at Mt. Aetna and Tulpehocken P. O. were remodeled.

In 1915 the Reformed and Lutheran congregations decided to build separate churches.

The cornerstone of the New Zion Reformed Church was laid in July, 1916, and the edifice was dedicated in November, 1917. The church is located in the centre of the town and is a fine

type of English Gothic architecture, being one of the finest and best equipped churches in the Valley, with a parsonage adjoining. The present membership roll is 298. A flourishing Sunday School has been organized in the new church. It numbers 167. Church membership is 300. The other organizations are a Missionary Society, an Aid Society, a Young People's League, and a Brotherhood.

SALEM, CAMPBELLTOWN

(CAMPBELLTOWN CHARGE)

REV. JOHN F. FRANTZ, Pastor

We have no definite knowledge of the beginning of corporate church life in Campbelltown. Engle, in his "History of Lebanon County," says that Salem Church, built in 1845, was "on the site of the old church, erected over a century and a quarter ago." As the history was published in 1883, the first church would date its origin about the middle of the 18th century. The land was donated by Wolfersbergers, one of the oldest German families of this section.

J. D. Rupp, in his "History of Berks and Lebanon Counties," states that Rev. Geo. Lochman (Lutheran) preached at Campbelltown from 1794 to 1815, when he was succeeded by Rev. Wm. G. Ernst, who still preaches there (1844). This shows that the old church was a union church (Lutheran and Reformed.)* About 1885 Lutheran services ceased. The membership gradually died out.

Like all primitive churches, the old church was a log structure. When the time came for better quarters, it was removed to the central part of the town, and was used as a mill. This seems not an improper change. When no longer able to dispense the "bread of life," it supplied "our daily bread." This building is said to be still standing.

*There is on hand a baptismal record dating back to 1703.

The second church was a substantial stone structure erected in 1845. The corner-stone had inscribed on it the date, "May 1, 1845." No records of the church are available; so we cannot trace church development. Extensive improvements were made in 1887 and 1888. In September, 1896, the church was destroyed by a terrible storm. The tower was blown upon the roof and crashed into the church.



Salem, Campbelltown

Though the congregation was deprived of its own house of worship, it did not deem itself justified to suspend services. These were held in the United Christian Church, while their energies and means were applied to erecting a new church. This was done in 1897. The corner-stone was laid and the church dedicated. A fine modern stone church now graces the site of the two former buildings. A Moeller pipe organ, costing \$1,500, was installed in 1906 and the church frescoed and carpeted in 1910. In 1913 a \$500 Church Building Fund was given the Home Mission Board as a memorial to Rev. J. E. Hiester, D.D., who had ministered to them in spiritual things for almost 50 years.

In 1916 electric lights and motor were installed. In 1918 the congregation joined with the Palmyra congregation in endowing a room in the dormitory of the Theological Seminary at Lancaster, each giving one-half (\$500.)

The present membership of the church is 136.

The consistory is constituted as follows:

Elders—H. G. Newgard, G. C. Wolfersberger.

Deacons—M. S. Long, Elam Felty, Daniel Shoop, Amos Foltz, A. M. Witman, Harry Flickinger.



Salem, Campbelltown

The charge to which Campbelltown belonged underwent slight changes at different times, but after Dr. Hiester's death in 1901, it was divided, Campbelltown and Palmyra constituting the Campbelltown Charge and Annville and the Hill Church constituting the Annville Charge.

We append a list of pastors who served this church from 1820 to the present.

Rev. William Hiester, 1820-1827.

" Henry Kroh, 1829-1835.

" Henry Wagner, 1836-1845.

" Joel L. Reber, 1846—.

" J. D. Zehring, 1846-1847.

"Just entered upon his pastoral duties."—Minutes of Lebanon Classis.

" A. S. Leinbach, 1848.

Vacant, 1849.

Rev. C. F. Hoffmeier, 1850-1851.

" J. E. Hiester, 1852-1901.

" D. K. Laudenslager, 1901-1903.

" Paul J. Dundore, 1903-1914.

" John F. Frantz, 1914.

How often we have wished that the past would not have closed its doors so closely upon us. We, as a consequence, are deprived of recording the first movements towards the establishment of the early churches and of noting the unselfish and noble actions of their first promoters. But, as they say, "it is of no use to cry over spilt milk;" so the best we can do is to use all our efforts to advance the work begun by our forefathers.

CHRIST REFORMED, ANNVILLE

(ANNVILLE CHARGE)

REV. W. F. DELONG, Pastor

There are many cases where a church can trace its beginning to a company of earnest, pious men and women gathering for worship in private houses, even sometimes forming an organization before they build a church. Whether such was the case in Annville or Millerstown, as it was called in early days, we have no knowledge. There were Reformed people living here, but they may have gone to the Hill Church or to Lebanon to worship, and quite likely did so.

An affecting instance of devotion to and regard for their pastor is seen in the following occurrence in this section, in the year 1780, twenty-four years before a Reformed Church was erected. In that year Rev. Conrad Bucher was pastor of Tabor

Church, Lebanon. On the 15th of August he was called to Annville to officiate at a wedding in a Killinger family. While in the midst of the ceremony, he fell over dead. But, though a hearse would have been procured, his friends, no doubt members of his church, bore him on their shoulders to Lebanon. They thus showed their high regard for him. One cannot but recall a similar service which Dr. Livingstone's native servants ren-



Rev. W. F. DeLong
Pastor Annville Charge

dered, when they bore his body one thousand miles from the interior of Africa to the coast.

The predecessor of the present Reformed Church in Annville was the Jerusalem Church, a union church (Lutheran and Reformed), built in 1804. It stood on the same site,—not exactly on the same spot, however. The full name of it was "The Jerusalem Church of the Evangelical Lutheran and German Reformed Congregations of Annville and its Vicinity."

Messrs. Abraham Raiguel and Martin Ulrich were the donors of the land, the former donating the Old Graveyard lot, and the latter the plot on which the church stood. Henry Berry was the master-builder. There are no early records of the church, whereby we might gain more information. An old protocol has been found, giving a list of baptisms from 1807 to 1852, a few



Jerusalem Church, Annville, Pa.

death records, and a few communicant lists of the early fifties. But it contains nothing as to early organization.

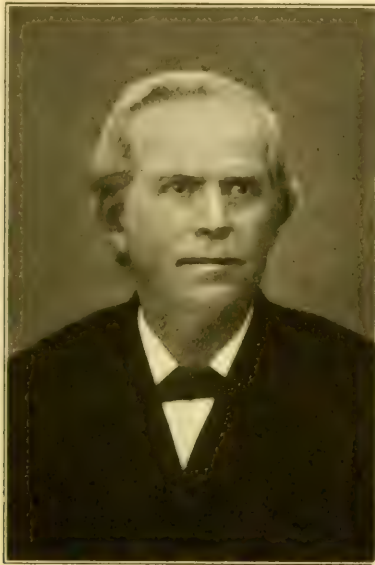
The Jerusalem Church was built of limestone and was a substantial structure. It had tower and bell, but no vestibule at first. The pulpit on the east side was of the wine-glass order, and there were galleries on three sides, one of which contained the organ, which was made in Lütz.

A parochial school house was built opposite the church, on White Oak Street (the house now occupied by Samuel Seabold.)

Some of the teachers' names were German, Mohler, Fisher, Bachman, Strein and Todd.

In 1848 Jerusalem Church was remodeled after resounding with the praises of God for forty-four years.

A vestibule was added on the south side and the pulpit removed to the north end. Above the pulpit on the wall was the motto:

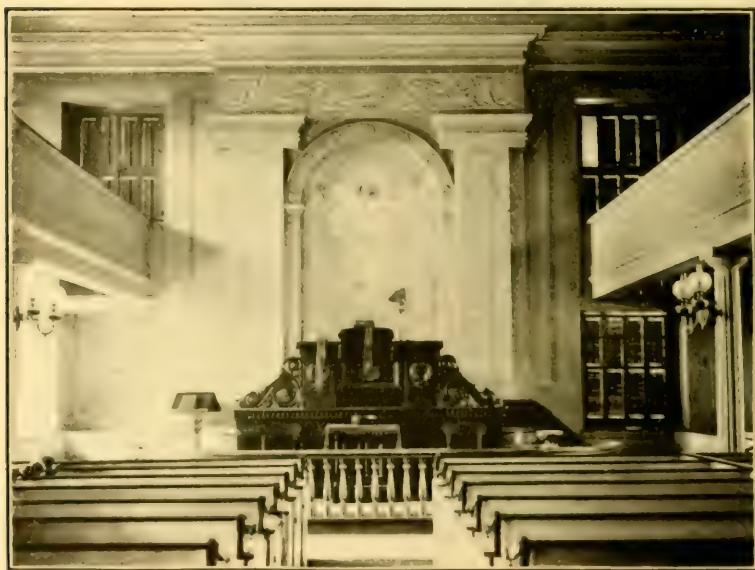


J. E. Hiester, D.D.

Ehre sei Gott in der Höhe. There were two stories, the first being divided into Sunday School and Prayer-Meeting rooms. The furniture was renewed, the long open pews giving way to more substantial ones, with small doors. The church was chartered April 1, 1849. The school-house was sold by the trustees, John Killinger (Reformed) and Henry Fisher (Lutheran), they being authorized to do so by a special Act of the Legislature, approved March 20th, 1849, the proceeds to be applied to the payment of the debts of the congregations.

In 1869 the union Sunday School divided into two branches, Reformed and Lutheran.

In 1872 the congregations agreed to separate. The Reformed paid the Lutherans \$3,000 for their interest in the property. Now another renovation took place. Painting, frescoing, better light and a fine painting as an altar piece—the Ascension—greeted the eye.



Jerusalem Church (Interior), Annville, Pa.

In 1903 the Jerusalem Church building was torn down and replaced by the present Christ Reformed Church of Annville, a fine limestone building, Gothic in design, with a square tower. The new structure seats about 750. The Sunday School room can be made a part of the auditorium by means of folding doors.

The church is now equipped with fine furniture, electric lights, remodeled organ, frescoed walls, stained glass windows, efficient choir, Missionary Society, Young Ladies' Guild, Mission

Band, and prosperous Sunday School. Two pastors are doing what they can to make matters move forward, Rev. W. F. DeLong, who at present is Eastern Regional Secretary of the Forward Movement, and Rev. J. G. Dengler, who is acting as Supply Pastor for the former.

One June 14, 1914, the 110th anniversary of the church was observed. Dr. Theo. F. Herman, Professor of Systematic Theology in the Reformed Theological Seminary at Lancaster, Pa., gave the principal addresses at the morning and evening services. Other speakers were Rev. A. V. Hiester, Ph.D., Professor of Economics and Sociology in Franklin and Marshall College, Revs. J. Rauch Stein, T. L. Bickel, and S. H. Stein.

The Sunday School of the church dates from early years. Our knowledge goes back no farther than the 40's. The first superintendent we have heard of was John Shertzer, who was a merchant of Annville. Of course, it was a union school and held its sessions in the parochial school house. After school closed, the superintendent, teachers and scholars marched over into the church. There are still among us two (perhaps more) who took part in those processions, George W. Stine and John H. Ulrich.

In 1869 the school was divided, each congregation organizing its own. F. W. Vandersloot was the first superintendent of the Reformed School. George W. Stine, the present superintendent, has occupied the position for the past 50 years. His semi-centennial as superintendent was celebrated a few weeks ago. (February 15th, 1920.)

Christ Reformed Church always pays its apportionment in full. A spirit of liberality has been cultivated in Church and Sunday School. In the latter the weekly contributions generally average from seven to ten cents for every member,—man, woman and child.

Among the "sons of the congregation" who have gone forth from us to enter the ministry are: Rev. Jno. Ault, deceased, Rev. John P. Stein, deceased, Rev. J. Rauch Stein, Wilkes-Barre, Pa., Rev. S. H. Stein, York, Pa., Rev. A. V. Hiester, Professor in Franklin and Marshall College, Lancaster, Pa.



Christ Reformed Church, Annville, Pa.

The most memorable fact in the history of this church, at least to many of the present generation, is the long pastorate of Dr. J. E. Hiester, who served this congregation for almost 50 years. As a memorial to him the congregation has established a \$500 Church Building Fund.

The pastors of this congregation have been the following:—

Rev. William Hiester, 1804-1828.

" Henry Kroh, 1828-1835.

" Henry Wagner, 1835-1851.

Rev. F. W. Kremer, D.D., 1851-1852.

" J. E. Hiester, D.D., 1852-1900.

" W. F. DeLong, 1901—.

" J. G. Dengler, supply, 1919—.

The consistory is constituted as follows:—

Elders—John L. Saylor, Geo. W. Stine.

Deacons—Adam Bixler, Paul J. Forry, H. M. Bowman, Wm.

S. Berry.

The membership of the church is 301; that of the Sunday School 340.

ELDER GEORGE W. STINE AND SONS

Elder George W. Stine was born at Annville, Pa., December 4th, 1840, the son of Daniel and Catharine (nee Forney) Stine. He is a brother of the late Rev. Jno. Philip Stein, D.D., pastor of St. Thomas's Reformed Church, Reading, Pa., at the time of his death.

Elder Stine was baptized in infancy by Rev. Henry Wagner, of Lebanon. He was educated in a Christian home, the public schools, the Annville Academy, and by private instructors. Yet to a great extent, we may say, Elder Stine is a self-made man, overcoming many disadvantages and limitations.

At the age of 16 he began to learn the trade of tailoring. In 1861 he accompanied his brother, John, to Lancaster to be *chef* of a boarding club. Here his board and education were free. From 1861 to 1864 he taught successfully in the Annville public schools. 1864 to 1866 he was employed in a store. In 1866 he went to New Haven and took a commercial course in the Business College. In January, 1867, he went west on a visit and returned in May to be married to Miss Carrie H. Rauch. In September he went to Schuylkill Haven and taught school two years. In 1869 he returned to Annville and was employed by Groh & Batdorf, General Merchandise. September 1, 1873, he was elected teller of the Annville Savings & Deposit Bank (now

ELDER GEO. W. STINE AND SONS



Geo. W. Stine



Rev. S. H. Stein



Rev. J. Rauch Stein

the Annville National Bank). Not long afterward he was chosen cashier, and is still rendering faithful service in that position, although rapidly approaching fourscore.

About twenty years ago Elder Stine took a second wife in the person of Miss Emma Witmer. Five children have blessed the Stine household. These are James and Samuel, both in the Reformed ministry, George, a lawyer in Philadelphia, Frances, deceased, and Kathryn, a student in Lebanon Valley College.

Elder Stine has always been a churchman, from his confirmation by Rev. F. W. Kremer in 1858 (and even before) unto the present. Wherever he made his home, he connected himself with the church and showed an active interest in her affairs. He has been for many years an Elder in Christ Reformed Church, Annville, Pa., and tried to imitate the example of Aaron and Hur. Since October, 1869, he has been the Superintendent of Christ Reformed Sunday School, recently taking part in the 50th anniversary of his induction into that responsible position.

Rev. James Rauch Stein, the eldest son of Elder Stine, is well known as the Stated Clerk of the Eastern and of the General Synod. He has served the following fields:

Tower City, 1896; Assistant at Lebanon, 1897; Perkasié, 1897-99; Harrisburg, 1899-1911; Bethlehem, 1911-1917; Wilkes-Barre, 1917—. He has served as Stated Clerk for a number of years.

Rev. Samuel H. Stein is also a son of Christ Reformed congregation.

He was licensed at the Annual Meeting of Lebanon Classis held at Avon, May 16, 1899, and ordained in St. Paul's Church, Mechanicsburg, June 6, 1899, where he served until May, 1904. His next field was St. Luke's at Lock Haven, which he served from 1904 to 1910. Since that time he has been pastor of Trinity York, Pa., where he was chosen as the successor of President H. H. Apple, of Franklin and Marshall College.

Both the sons of Elders Stine are filling their positions acceptably and doing good work, and thus give proof of their Christian nurture.

SALEM, BETHEL

(BETHEL CHARGE)

REV. C. M. RISSINGER, Pastor

This beautiful church was built in 1810. Before that date the inhabitants of this locality worshiped at different places, some going eight miles south to Tulpehocken, some six miles east to the Blue Mountain (Zion) Church at Strausstown, some six miles southeast to Host, and some five miles west to Klopp's Church.

The situation of Salem is beautiful, "on a triangular plot of ground, in the forks of the road, just beyond the banks of Little Swatara Creek, one-quarter mile south of Millersburg, (Bethel Post Office), on the famous Indian trail and Post-Road, leading from Philadelphia through Reading across the Blue Mountains, near Fort Henry, close by Round Top, at Dietrich Six's, where earlier so many Indian massacres occurred, to Shamokin (Sunbury.)"

Rev. Wm. Hendel, D.D., was the first organizer and pastor. Among the original members were the following: Jacob Bordner, John Bordner, John Klein, Philip Klein, John Lerch, Michael Miller, Leonard Miller, Jacob Miller, Philip Muth, John Royer, John Shuy (Shuey), Adam Weber, John Zeibach.

The ground, comprising two acres and seventy-six perches, was donated by Gottfried Rehner, a member of the Lutheran Church at Rehnersburg. This is accounted for by the fact that his wife Eva, nee Leisz, was of the Reformed faith.

The church is built of native limestone and "mountain" stone from the Blue Mountains.

The interior of the church was provided with a goblet (wine-glass) pulpit, midway between floor and ceiling, supported by a



Salem Reformed Church, Bethel

large wooden pillar, overshadowed by a canopy and approached by a narrow stairway fastened to the wall. Galleries were on three sides.

A school was connected with the church up to 1845.

In 1853, during the pastorate of Rev. Thomas H. Leinbach, improvements were made. The pulpit was enlarged and a fine steeple was added.

In 1872, during the pastorate of Rev. Chas. H. Leinbach, a Dieffenbach pipe organ was installed.

In 1901, during the pastorate of Rev. Henry A. Keyser, D.D., many alterations were made. An extension was added at the east end and a vestibule at the west. The positions of pulpit and organ were changed. A new steeple replaced the old one. The remodeled church was re-dedicated May 18, 1902.

The following have gone forth from Salem into the Gospel ministry:

Rev. Daniel B. Lerch (deceased).

" Daniel F. Brendle, D.D. (deceased).

" A. S. Weber, D.D., Baltimore.

Since 1852 the Lutherans have worshiped in Salem at the nominal rent of one dollar a year, but in return they have generously assisted in repairing and remodeling the church at various times.

The membership of the Reformed congregation at present (1920) is 193.

The pastors have been as follows:

Rev. William Hendel, D.D., 1810-1827.

" Andrew Hovitz, 1827-1829.

" William Good, 1829-1830.

" Thos. H. Leinbach, 1830-1864.

" Chas. H. Leinbach, 1864-1883.

" H. J. Welker, 1834-1891.

Classical Supply, 1891-1892.

Rev. Henry Hilbish, 1893-1899.

" Henry A. Keyser, 1900-1905.

" Chas. A. Butz, 1905-1908.

" Thos. H. Bachman, 1908-1910.

" Chas. M. Rissinger, 1911—.

The consistory is constituted thus:

Elders—Alvin Faber, Harry Eberhardt, Robert Bordner, Geo. Weidner.

Deacons—Morris Price, Earl Bordner, Roy Donkel, John Zeller.

ZION, MT. ZION

(BETHEL CHARGE)

REV. C. M. RISSINGER, Pastor

Before the American Revolution, there was built here a Lutheran Church generally known as "Die Ziegel Kirche," probably because it had a tile roof. In English it is known as Zoar's Church. In 1812 a second church took the place of the first. Action taken at the building of this church says: "If our brethren of the Reformed faith desire to hold services in this church, they shall not be prevented." These words would imply a Reformed organization effected or impending at that time. This period, 1812 to 1824, may be called the embryonic period of Zion's Reformed congregation. There were no regular pastors, though there may have been occasional services by visiting clergymen.

In 1824 begins what we may call the development period, lasting to 1854. During this period Rev. John Gring was pastor and the congregation worshiped in Zoar's Lutheran Church. The membership was 40.

In 1854 a union church was built (Reformed and Lutheran.) It is known as Goshert's Union Church, because Mr. Samuel Goshert, a Reformed member, gave the ground for church purposes. The real name is "Zion's Reformed and Lutheran Church."

From 1854 to the present may be called Zion's progressive period.

The congregation sent forth into the Gospel ministry Rev. Harry D. Houtz, Andreas, Schuylkill County, Pa.

The present pastor, Rev. C. M. Rissinger, is doing a good work. He was ordained and installed in St. Paul's, Hamlin, July 16, 1911.

The congregation celebrated its 100th anniversary on Sunday, November 9, 1913.



Zion's Reformed and Lutheran Church (Goshert's), Mt. Zion

The pastors of Zion's have been the following:

No regular pastor, 1812-1824.

Rev. John Gring, 1824-1853.

" T. H. Leinbach, 1853-1864.

" C. H. Leinbach, 1864-1883.

" H. J. Welker, 1884-1891.

Classical Supply, 1891-1893.

Rev. Henry Hilbish, 1893-1899.

" H. A. Keyser, 1900-1905.

" C. A. Butz, 1905-1908.

" T. H. Bachman, 1909-1910.

" C. M. Rissinger, 1911—.

The membership at present is 191.

The consistory is as follows:

Elders—F. H. Fox, Harry Noll, M. H. Spangler, C. J. G. H. Wolfe.

Deacons—Frank Yiengst, Wayne Houtz, Harvey Bollinger, Paul P. Rittle.

CHRIST CHURCH (YOCUM'S)

(SINKING SPRING CHARGE)

REV. W. J. KERSHNER, Pastor

Jointly owned by the Evangelical Lutheran and Reformed congregations, worshipping in said church building, located in Cumru Township, Berks County, Pa.

The heirs and legatees of Henry Werner, deceased, of Cumru township, Berks County, Pennsylvania, generously donated the section of ground on which Christ Church is built to a board of trustees, who, by their mutual aid and assistance, erected thereon a school house called Angelica, in the year 1822. The said board of trustees were also privileged to open a burial ground thereon.

The Rev. Thomas H. Leinbach, minister of the Reformed Church, preached in the Angelica school house as early as June 27, 1823, and regularly, from this date until July 14, 1828, every four weeks, he held catechetical instruction and administered the Lord's Supper, in this school house.

Rev. Charles Augustus Pauli, was elected pastor as the successor of Rev. Thomas H. Leinbach, and preached for this people from October 25, 1828, one year, until 1829.

Rev. William Andy Ken succeeded Rev. Pauli in the ministry of this people.

Peter Filbert, Esq., who preached in the Robeson (Plow) Church, until he laid aside the ministry in the year 1830, preached in the Angelica school house about this date,—Peter Filbert was a Lutheran.

Rev. Augustus L. Herman preached regularly here every four weeks from 1838 to 1840.

Rev. William Pauli became the successor of Rev. Augustus L. Herman, in 1842, and preached here until the erection of Christ Church.

There had been no full organization by either of the two denominations before 1853, when a meeting was called for the purpose of considering the propriety of erecting a building for a Union Church. It was then agreed that as soon as about \$1,500.00 was subscribed a proper building should be erected. February 12, 1854, an election was held for a building com-



Christ Church (Yocum's)

mittee, viz.: Daniel Yocum, Joseph Hemig, Elias Fritz and Samuel Moser. The officers of the Church were—Elders: Joseph Hemig, Reformed, and Daniel Yocum, Lutheran; Deacons: Benjamin Gring and Jacob Hill, Reformed; Daniel Allenbach and Moses Yocum, Lutheran; Samuel Moser, Treasurer. Moses Yocum was treasurer of the building committee.

Early in the spring of 1854 the work was begun by the following persons: John Borrell, stone mason; Thomas Hill, brick mason; Peter Rufner, carpenter; Eisenhauer and Fink, joiners; George Spanoyd, plasterer, and S. U. Hollenbach, painter.

On the 28th of May, 1854, the corner-stone was laid. Rev. L. K. Brobst, of Allentown, preached German in the morning. Rev. F. A. N. Keller, of Reading, preached English in the

afternoon from Haggai 1:8. The corner-stone was laid by Rev. William Pauli, assisted by Revs. Wagner, Leidy, Brobst and Keller.

The church was dedicated November 25 and 26, 1854, Rev. Good, Reformed, preached on Saturday morning, and Rev. J. N. Hoffman in the afternoon. On Sunday Rev. Carl Schaeffer preached in the morning and Rev. F. A. N. Keller in the afternoon. Rev. R. S. Wagner, solemnly dedicated the building.

The charter was granted by the Court of Berks County, Pennsylvania, November 21, 1862. Rev. Charles Augustus Pauli served the congregation from 1854 to 1873. Rev. W. F. P. Davis served the congregation from 1873 to 1883. Rev. W. J. Kershner served the congregation from 1884—present pastor.

The building is of brick with a belfry and bell or tower. The dimensions of the church are 65 x 45. It is equipped with electric lights and current for the organ, which is a fine Austin instrument. The congregations are in a flourishing condition, the membership is—Reformed, 100; Lutheran, 300.

The congregations have a fine cemetery and graveyard which is kept in fine order, consisting of about three acres.

The present officers are:

Rev. W. J. Kershner, Reformed pastor.

Rev. William O. Laub, Lutheran pastor.

Elders—Henry S. Mosser, Philip L. Breidenstein.

Deacons—Reformed, William Gaul, Lewis White, Franklin Riegel; Lutheran, William C. Breidenstein, Samuel Wiest, John Romig.

Treasurer—Marin F. Gerhart.

Secretary—William G. Gouse.

ZION, E. HANOVER TWP.

(SWATARA CHARGE)

REV. DAVID SCHEIRER, Pastor

In 1825 members of the Lutheran, Reformed, Mennonite, and Dunker faiths, having no proper facilities to worship God, erected jointly Shirk's Union Meeting House in East Hanover Town-

ship, Lebanon County. Here they worshiped in peace until 1847. Rev. John Stein had charge of the Lutheran flock and Rev. Peter L. Fisher looked after the interests of the Reformed people. In 1847 the United Brethren in Christ, who had increased in numbers and influence, secured papers of incorporation and appropriated the property.

The relations between the Lutherans and the Reformed were of the most cordial character, so much so that, on May 1st, 1848, a joint communion was held with 63 guests. Being left without facilities for worship, they decided to erect a house of God. The outcome was a fine stone building, erected on a site granted by Adam Weise, Treasurer of the Lutheran Church Council. The corner stone was laid June 11th, 1848. A joint constitution was adopted, according each party equal rights and privileges. The new building was dedicated November 18 and 19, 1848. The clergy present were: Revs. John Stein and Daniel Ulrich, of the Lutherans, and Rev. Joel L. Reber, of the Reformed. The first communion of the Reformed congregation was held in April, 1849, with 39 guests, including a class of twelve catechumens.

This church stood until 1901, when on August 12th of that year it was destroyed by fire. But this conflagration merely fired the hearts of the members to new efforts. The cornerstone of a new brick church was laid November 17, 1901, and the church was dedicated August 30th, 1903.

The pastors of the congregation have been the following:

- Rev. Joel L. Reber, 1848-1851.
- " Abraham Romich, 1851-1862.
- " Jacob D. Zehring, 1863-1864.
- " U. H. Heilman, 1864-1868.
- " Eli E. Hiester, 1868-1874.
- " C. H. Mutchler, 1874-1877.
- " A. R. Bartholomew, 1878-1882.
- " Tobias Kessler, 1882-1889.
- " J. A. Wickert, 1889-1895.
- " W. D. Donat, 1895-1907.

Rev. H. J. Leinbach, 1907-1913.

" David Scheirer, 1913—.

The Sunday School dates as far back as the Church. Simon Stine was its first superintendent, who was followed at intervals by other devoted men.

Zion's Consistory at present is as follows:

Elders—Joseph Grubb, Harry Fasnacht.

Deacons—Walter S. Krum, Grant Albert, Solomon K. Sattazahn, Adam J. Walmer.

ST. THOMAS, BERNVILLE

(BERNVILLE CHARGE)

REV. F. W. RUTH, Pastor

The Reformed congregation of St. Thomas, Bernville, Pa., was organized prior to 1826. In 1834 the Lutheran congregation of the North Kill Church sold to the Reformed congregation for \$100 one-half interest in all property owned by them, giving the Reformed congregation equal rights with the Lutherans in all the property and benefits.

On May 30th and 31st, 1891, the hundredth anniversary of the Union Church was celebrated.

A parochial school was conducted by the two congregations, until the adoption of the Free School System, sometime prior to 1860.

A Sunday School was started during the pastorate of Rev. Wm. A. Good.

Among the prominent laymen connected at some time or other with the congregation may be mentioned—Geo. D. Fahrenbach, Ex-Sheriff of Berks County, Geo. W. Fahrenbach, M.D., Edgar S. and Wm. S. Richardson, Attorneys-at-Law.

The following ministers have gone forth from St. Thomas: Revs. B. F. Luckenbill, Hegins, Pa., Levi S. Mogel (Presbyterian); Allen K. Faust, Ph.D., Sendai, Japan; J. Thomas Fox, New Bloomfield, Pa.; Edwin D. Bright, Youngwood, Pa.; Frank

H. Blatt, Stroudsburg, Pa.; and Student Raymond E. Wilhelm, Central Theological Seminary, Dayton, Ohio.

The membership of the church is 496.

The consistory at present is as follows:

Elders—S. P. Wilhelm, Cornelius Paulus, Henry N. Lutz, H. P. Obold.

Deacons—A. O. Heffelfinger, Walter J. Lutz, Wm. H. Lutz, Lehman Kissling.

NORTH HEIDELBERG CHURCH

(ROBESONIA CHARGE)

REV. E. S. LEINBACH, Pastor

(Contributed by Chas. G. Speicher, J. P., Wernersville, Pa.)

The North Heidelberg Church, a union church of Reformed and Lutheran congregations, is situated in the eastern part of North Heidelberg Township, Berks County, Pa., about five miles northeast of Robesonia, Pa.

It is a part of the Robesonia Charge of the Lebanon Classis. Its present pastor is Rev. Edwin S. Leinbach.

It has a membership of 100 communicants.

The congregation was organized about 1835, and the pastors who served are as follows: Rev. Isaac Miese, from 1835 to 1860; Rev. Thomas Calvin Leinbach, from 1860 until his death, May, 1909, a period of more than 48 years. Rev. Edwin S. Leinbach was assistant to his father for some years and became the regular pastor in 1909 and is still serving the church.

The services were conducted for a long time in the German language, but at the present time the services are nearly all in English. The first house of worship was erected by the Moravians upon land donated by Tobias Bickel, as early as 1744. It was a plain log house where the Moravians organized a congregation under Bishop Augustus G. Spangenberg. A building comprising a school house and parsonage was also built at the same time. Here the Moravians flourished for a long time,

having regular ministers for the church and teachers for the school. About 1830 a number of families removed to the West. This caused the congregation to weaken and decline, so that they disbanded. When the Moravian congregation disbanded, the meeting-house or church was occupied by persons of the Reformed and Lutheran faiths. About 1835 the congregations were or-



North Heidelberg Church

ganized. Rev. Isaac Miese became the regular pastor of the Reformed and Rev. Minnich of the Lutheran congregation.

In 1846, with the assistance of the Moravians who remained, the congregations united in building the present church upon the Moravian Church lot. It is a plain brick building of moderate size, with a gallery. The burial grounds are near by and are neatly enclosed.

The Moravians still have an interest in the property, but no meetings have been held by them for a number of years.

A large pipe organ was installed in the church in 1892. Miss Laura Kalbach is the organist and choir leader at the present time.

The Lutheran congregation has regular services and their pastor is Rev. Lawrence Miller.

The early settlers who organized these congregations were the Klopp, Conrad, Minnich, Leigel, Kalbach, Speicher, Dundore, Kreitz and other families. Their descendants are members at the present time.

The officers of the church at the present time are: Pastor, Rev. Edwin S. Leinbach; Trustees, John A. Kalbach; Treasurer, A. M. Klopp; Secretary, Chas. G. Speicher; Elders, Henry F. Graeff and Allison R. Speicher; Deacons, Harry I. Speicher and Raymond Kising.

TRINITY, PALMYRA

(CAMPBELLTOWN CHARGE)

REV. JOHN F. FRANTZ, Pastor

Here, as in the case of Salem Church, Campbelltown, details connected with the beginning of church life are wanting. In the western part of Palmyra stands a stone church with this inscription, "Lutherische and Reformirte Palm Kirche, erbaut 1845." This was the church which harbored the first Reformed congregation. The ground was donated by Samuel Segnor and Philip Matter "to be used for church and cemetery purposes only."

The first pastor we know of was Rev. Joel L. Reber. Rev. Dr. Hiester served the congregation from 1852-1900. On the 4th of October, 1892, the 40th anniversary of his pastorate was celebrated.

After Dr. Hiester's death, the charge was divided, Campbelltown and Palmyra forming the Campbelltown Charge and Annville and Hill Church, the Annville Charge.

In 1901 Rev. D. K. Laudenslager was elected pastor. The cornerstone of a new church was laid July 13, 1902. The church was dedicated September 20, 1903. The Reformed interest in the old Palm Church was sold to the Lutherans for \$200, and the name of the congregation changed from "Reformed Congregation of Palmyra" to "Trinity Reformed Church of Palmyra." The new



Palm Union Church, Palmyra

church is located on the northwest corner of Main and Chestnut Streets, on a lot donated by Mr. and Mrs. Jacob A. Loose.

In 1903 a pipe organ was installed. Rev. Paul J. Dundore now succeeded Rev. Mr. Laudenslager—December 25, 1903.

In 1904 it was decided to build, in conjunction with Salem congregation, Campbelltown, a brick parsonage on the rear of Trinity's Church lot. This was done.

In 1910 the church was frescoed and carpeted. A Church Building Fund was completed in 1915, and in 1917 a new steam heating plant was placed in the church. In 1918 the congregation joined with its sister at Campbelltown in endowing a Semi-

nary Dormitory room at Lancaster, contributing its half share, \$500.

The apportionment is paid in full.

The present membership is 303.



Trinity, Palmyra

The pastors of this congregation have been as follows:

Rev. Joel L. Reber, 1846.

" J. D. Zehring, 1846-1847.

" A. S. Leinbach, 1848.

Vacant, 1849.

Rev. C. F. Hoffmeier, 1850-1851.

" J. E. Hiester, D.D., 1852-1901.

" D. K. Laudenslager, 1901-1903.

" Paul J. Dundore, Ph.D., 1903-1914.

" John F. Frantz, 1914-.

The consistory is composed as follows:

Elders—J. A. Loose, Jacob L. Bowman, J. Carper Early, C. K. Witmer, George Yoder, H. B. Moyer.

Deacons—C. W. Bachman, C. E. Yoder, E. H. Smaltz, Daniel Bordlemay, J. F. Lauck, Miles Schaeffer.

ST. JOHN'S, MT. AETNA

REV. A. R. BACHMAN, Pastor

St. John's Church at Mt. Aetna, Berks County, was erected in 1846. The building committee was composed of John Fisher, John Stutzman, and Jacob Goldman.

The Union Sunday School was organized in 1880 by Rev. I. Calvin Fisher and Mr. Samuel Beekey, a member of the congregation (now of Myerstown). Subsequently the Sunday School became Reformed.

The Mite Society was organized in 1907 by Oscar W. Beekey. Its object was to provide financial aid for general church improvements. Its monthly meetings are characterized by devotional exercises, donations, sewing, and crediting of membership.

In 1863 the church was remodeled. A vestibule was added, with a balcony over head. The church was also frescoed, and new pulpit furniture and a chandelier were added.

In 1916 a Moller pipe-organ was secured, half the cost of which was paid by the Carnegie Fund and half by the two congregations, Lutheran and Reformed.

The pastors have been the following: (For the first thirty years we have no positive information as to names or periods,—1846 to 1876.)

Rev. Geo. Wolff, D.D., 1876-1879.

" David U. Wolff, 1879-1881.

" L. D. Steckel, 1881-1883.

" L. D. Stambaugh, 1884-1909.

" D. K. Laudenslager, 1910-1915.

" H. J. Donat, 1916-1918.

" D. K. Laudenslager, supply, 1919.

" A. R. Bachman, 1920.

By a recent action of Lebanon Classis, St. John's has been made a separate charge and a call from it to Rev. A. R. Bachman confirmed.

For most of the information of the preceding sketch we are indebted to Rev. H. J. Donat, former pastor of the congregation.

TRINITY, REHRERSBURG

(REHRERSBURG CHARGE)

REV. J. LEWIS FLUCK, D.D., Supply

Previous to 1847 Rehrersburg had no Reformed church. The Reformed people worshiped at Salem's(Bethel), Host, and Blue Mountain (Zion) churches.

Rev. Isaac Miese, at the request of the people of the community, held services in the Lutheran Church. After a few services, the opposition became so decided that the door was locked against him. Some Lutherans, favorable to holding Reformed services, secured the key and opened the church. The people gathered, but the opposing party was determined to prevent Rev. Mr. Miese from entering the church. Some of those favorable to holding Reformed services escorted Rev. Mr. Miese to the church door, where he was halted, and seeing that trouble would ensue, he refused to go further. The Reformed people claimed a right to hold services, but could not establish their claim by law.

Soon after these events, the people decided to build the present "New Union Reformed and Lutheran Church." The building committee consisted of the following persons:

Reformed—George Berger, Benjamin Kline, Benjamin Klahr, John Gerhart.

Lutheran—Henry Manbeck, Samuel Miller, Jacob Riehl, Christian Holtzman.

The corner-stone was laid on Whitsunday, 1847. The church was dedicated November 13, 14, 1847. The Rev. T. T. Jaeger delivered the dedicatory sermon. He was assisted in the services by Revs. Isaac Miese, George Minich, Jefferson Ditzler and others.

The First Reformed consistory was as follows:

Elders—Daniel Kline and Geo. Stoudt, Sr

Deacons—Godfrey Bordner and Peter Aulenbach.

In 1912-13 the church was remodeled. An ample basement was constructed. Stained glass windows, new pews and pulpit furniture, choir chairs, steam-heating plant, electric lights, and carpet were some of the new equipments. The cost of \$6,000 was met by pledges of the members and by the faithful efforts of the Mite Society and the Volunteer Bible Class, under the leadership of E. G. Moyer.

The church was reconsecrated May 25, 1913. The organ had been purchased in 1859.

In 1917 the church received a new coat of paint.

The collections on Communion and Harvest festivals are devoted to the cause of missions.

Trinity was independent up to 1878, when it made application to be received into Lebanon Classis. This was done through the influence of the then pastor, Rev. Geo. Wolff, D.D.

The Rehrersburg Charge consisting of Trinity, Rehrersburg, St. John's, Mt. Aetna, and St. Paul's, Tulpehocken, was organized December 7, 1915.

The membership of Trinity numbers about 150.

The Sunday School was organized in 1886. Its first superintendent was Henry Wiest. The school is in a flourishing condition and has a library of over 200 volumes of standard authors.

The Ladies' Union Mite Society was organized May 18, 1886. Its object is to assist the congregation to meet their expenses, and thus far has rendered valuable assistance.

The pastors of Trinity have been as follows:

Rev. Isaac Miese, 1847-1864.

" Frank H. Schwartz, 1864-1876.

" Geo. Wolff, D.D., 1876-1879.

" David U. Wolff, 1879-1881.

" L. D. Steckel, 1881-1883.

" L. D. Stambaugh, 1884-1909.

" D. K. Laudenslager, 1910-1915.

" H. J. Donat, 1916-1918.

" J. Lewis Fluck, D.D., supply, 1919-1920.

We acknowledge our obligation to Rev. L. D. Stambaugh's "Fifty Years of Church Life at Rehrersburg, Pa.," for many of the foregoing facts. The following lines of Rev. Mr. Stambaugh, taken from his booklet, are appropriate here.

FIFTY YEARS AGO

Oh, where are those who worshipped here
 Fifty years ago?
 Whose hearts were moved with love and fear
 Fifty years ago.
 The weeping ones with souls so sad,
 The hearts that beat so wildly glad;
 Oh, where are now the eyes that beamed,
 The lips that smiled and hearts that dreamed
 Fifty years ago?
 Oh, where are those who loved to meet
 Fifty years ago?
 To fill this house with praises sweet
 Fifty years ago?
 For most of them, though then not old,
 Life's fleeting tale has long been told;
 They sleep beneath the sacred sod,
 Near where they reared the House of God,
 Fifty years ago.

ELIAS CHURCH, NEWMANSTOWN

(SCHAEFFERSTOWN CHARGE)

REV. A. J. BACHMAN, Pastor

A deed was executed December 13, 1822, for half an acre of land sold by Peter Zeller and his wife, Catherine, to John Shultz and George Uhlich for £16, for school purposes. In case of their demise, 12 inhabitants of the place were to re-appoint successors with full power to consult and agree, and in case possession be lost, to repossess the same in the name of Newmanstown and its vicinity, for the use of a school in the English and German languages.

A school house was erected of logs and a record was made of how many logs were given by different persons. This building was used for school and church purposes.

On December 8, 1849, 48½ perches of ground were bought of John Zeller and his wife, Anna, for the purpose of erecting a Reformed and Lutheran Church building thereon. The trustees representing the joint consistory were Isaac M. Gerhard, Frederick Shultz, Samuel Lape and Daniel Geiss. The amount of money paid for the ground was twenty-five dollars and seventy-six cents.

A stone church was erected thereon. The corner stone of this church was laid May 9th, 1850. Rev. Augustus C. Pauli was the Reformed pastor and Rev. Daniel Ulrich the Lutheran pastor. The school house was sold for \$101. The edifice cost over \$10,000, the bell \$235. This edifice was repaired under the direction of William Zeller and was found inconvenient, so that in the year 1905 it was completely remodeled at a cost of \$13,575. (The building \$11,000, the organ \$1,600, the bell \$525, the pews \$450). Rev. A. J. Bachman, Reformed pastor, and Rev. A. Johnson Long, Lutheran pastor. Rev. Thomas H. Leinbach and son, Thomas C., were pastors; Rev. S. Sweitzer, 1868-1870; Rev. Jas. A. Shultz, 1870-1873; Rev. Thos. C. Leinbach, 1873-1875, supply; Rev. Aaron H. Leisse, 1875-1878, supply; Rev. A. J. Bachman, 1878 to the present time.

James E. Cherrington was active in the remodeling of the last church; so were also W. W. Stewart as treasurer and others. The mite societies did noble work in helping to remodel the church building. The church is free of debt.

WYOMISSING CHURCH, GOUGLERSVILLE

(ALLEGHENY CHARGE)

REV. J. V. GEORGE, D.D., Pastor

This church was founded in 1850 by John Gougler, at that time a merchant of Gouglersville. The church was the outgrowth of a Sunday School founded by Mr. Gougler in 1846. The place where the Church and Cemetery are located was, at that time,

covered with heavy timber, and the young people spent their Sundays in the woods in quaiting and playing cards. Mr. Gougler was a Christian gentleman and made efforts to counteract the "mischief" done on the Lord's day. He accordingly organized a Sunday School, which in a great measure had the desired effect. Four years later the community felt that a union church should



Wyomissing Reformed Church, Gouglerstown, Pa.

be erected, to bring the young into the "House of God and under the influence of the Gospel." Mr. Gougler appealed to the community for aid, and an organization was effected by the election of William White as treasurer, and John Gougler as secretary. A building committee was appointed consisting of Adam Grill and Cornelius Reichwein.

The land now occupied by the church edifice and the old church yard was given by a Samuel Schlabach, a well-to-do

farmer in his day. The building was erected at a cost of one thousand dollars. It was built of red sandstone. The money was raised by donation. The original membership was eleven souls.

This simple building was removed in 1887, and another more modern edifice erected at a cost of eight thousand dollars. The building committee were Franklin Schnader and Richard Hornberger, Reformed; Joseph M. Schonour, Samuel M. Hornberger, and John Moyer, Lutheran. All of these have gone to their rest. The walls of this building are still standing, but the inside was remodeled in 1909, and is now one of the finest church edifices in this section of Berks County. The cost of remodeling was \$6,500.

In 1908, just before the building was remodeled, the Reformed and Lutherans separated. The Reformed by mutual agreement turned over to the Lutherans the Sunday School Chapel and \$2,000, and kept the main building. Previously the Sunday school met in the public school building that stood directly opposite the Church; but since the remodeling of the Church the school meets on the gallery of the Church, purposely constructed for that purpose. The first superintendent was John Gougler.

Adam Grill, a grandson of the Adam Grill, who was a member of the building committee of the first church, is employed in the United States Mint at Philadelphia, and is an active church member. It was largely due to his influence that the building was remodeled. He is a member of the choir, of the consistory, and teacher of the organized Bible Class.

The pastors that served since the organization are as follows:

Rev. Isaac Gräff, 1850-1853.

" Augustus Herman, 1853-1872.

" Stephen Schweitzer, 1872-1873.

" M. L. Fritch, 1873-1889.

" Stephen Schweitzer, 1889-1890.

" J. V. George, D.D., 1890—.

Two young men reared in this church have gone forth as ministers of the Gospel. They are: Rev. Frank Fisher, of Philadelphia, and Rev. Gideon Fisher, of Indiana.

Rev. Michael Schlatter was the pioneer of this region. The members that organized this congregation were originally members of the Allegheny and Hain's Churches.

Those who were first confirmed in this church and are still living, are as follows:

Samuel Fitterling, Phillip Hatt, Daniel Grill, Adam Grill, William Hornberger, John M. Messinger.

The first organist was Wm. Duchman.

The first superintendent of the Sunday-school was John Gougler.

ST. JOHN'S, GIBRALTAR

(ALLEGHENY CHARGE)

REV. J. V. GEORGE, D.D., Pastor

St. John's Church, Gibraltar, was organized and incorporated as an Independent Associated Reformed and Lutheran congregation, June 9, 1851, under a charter granted by the courts of Berks County. The organization was effected by the election of Philip Hertz, president, and Benjamin Clouser, secretary. The charter set forth that the officers shall consist of four elders, and four deacons,—two of them to be Reformed, and two to be Lutheran.

The church stands on a high elevation, which gives it an imposing appearance.

The first edifice was erected by means of direct contributions made by the community. The walls were of rough limestone and the architecture of antique style. In 1895 the building was remodeled, every part of the building having been removed, with the exception of the rear wall. New furniture, a new organ, and (later) a piano were introduced. The building is "beautiful for situation," if not "the joy of the whole earth" and is very commodious.

A Sunday School was organized soon after the organization of the congregation. Those instrumental in the organization were Benjamin Clouser, Samuel Kerst, William Kerlin and Philip Hertz. Of these only one survives, Mr. Samuel Kerst, who is at present president of the joint consistory and teacher of the organized Bible Class. The present superintendent is Mr. Blood.



St. John's, Gibraltar

Both Church and Sunday School always contribute to missions, and all benevolences to which their attention is called.

Benjamin Clouser who was one of the organizers of this congregation, deserves notice because of his devotion to the Church. He was an elder for more than thirty years, and shortly before his death accompanied the present pastor to the annual meeting of Lebanon Classis, held at Schaefferstown, Lebanon County, as the representative of the charge, it having been the pastor's first

year as minister among the people of the charge. His son, Alvin Clouser, was the successor to his father as elder, and a faithful worker in the Sunday School. He too represented during a number of years the charge, at Classis, as elder primarius. In the community he was a man among men. Another son of Benjamin Clouser, William W. Clouser, was reared in the St. John's Church and entered the ministry of the Gospel. He is located at Whitedeer, Pa., but because of failing health is not at present in the active ministry.

Rev. George A. Ehrgood, another son of this congregation, is the highly respected pastor of the Reformed congregation of Hollidaysburg. He served in the Regular Army as Chaplain during 1918 and 1919, in France with the rank of Captain.

The pastors were as follows:

Rev. Dr. A. S. Leinbach, 1851-1873.

" M. L. Fritch, 1873-1889.

" J. V. George, D.D., 1890—.

It is reported that Rev. Michael Schlatter preached to the people at the founding of the congregation. But we can find no records to substantiate this.

The present organist is Miss Dottie Kerlin.

The consistory consists of John Bucher, Elder; Albert Miller, Howard Grim, Jacob Pott, Deacons.

CHRIST CHURCH (LITTLE TULPEHOCKEN)

JEFFERSON TWP.

(BERNVILLE CHARGE)

REV. F. W. RUTH, Pastor

This church was erected in 1809 and is the second house of worship. The organization goes back to the 30's of the eighteenth century. It is owned by the Lutherans, from whom the Reformed gained permission to worship therein in 1853.

The church is frequently called Little Tulpehocken; why, we cannot say for certain.

Information as to its history is meager. Its pastors have been as follows:

Rev. J. D. Zehring, 1853-1860.

" Thos. C. Leinbach, 1861-1909.

" E. S. Leinbach, Associate Pastor, 1909-1910.

" Amandus Leiby, 1911-1918.

" Frank W. Ruth, 1918—.

Student James M. Bright is at present in Ursinus College and expects to complete a course in Central Theological Seminary, Dayton, Ohio. He may have done so by this time.

The membership numbers 68.

The consistory consists of the following:

Elders—Calvin J. Stoudt, Wm. A. Lutz.

Deacons—Earl B. Lutz, Norman J. Lutz.

KISSINGER'S CHURCH, SPRING TWP.

REV. R. S. APPEL, Supply

Kissinger's Church is located in Spring Township, two miles west of Reading, close along the Tulpehocken Creek.

Rev. Wm. A. Good thought a church was needed here; so in 1851 he began to preach every two weeks in a school house near the site of the present church. In 1852 an organization was effected. The corner-stone of a Union Church (Reformed and Lutheran) was laid May 9, 1852, and on October 17th following the edifice was dedicated. In 1891 a brick tower 70 feet high was added to the stone church and equipped with a 1500 pound bell. In 1894 a manual organ was placed in the church at a cost of \$1,390.

John Kissinger donated the land on which the church is built, Abraham Kissinger the lot for the cemetery, Edward L. Mertz the bell, and Henry B. Fisher the organ.

The pastors have been as follows:

Rev. Wm. A. Good, 1851-1854.

" C. A. Pauli, 1854—.

Rev. A. S. Leinbach, ca. six months.

" W. A. Davis.	} Served as supplies.
" J. W. Steinmetz.	
" C. L. Gerhart.	
" P. P. A. Hoffman.	
" M. L. Mutchler.	
" R. S. Appel, October 10, 1866—.	

The names of pastors and times of service are given on authority of the present pastor.

The membership is about 90.

MYERSTOWN

REV. J. LEWIS FLUCK, D.D., Pastor

The Myerstown Reformed congregation is a child of Trinity Reformed congregation, Tulpehocken. Having completed, and, on November 26, 1854, dedicated a new church building, the Tulpehocken Reformed congregation at once took preliminary steps toward the erection of a church building at Myerstown for the use of what was then called the "Upper Portion or Branch" of the congregation. The work was actually commenced in October, 1853. The corner-stone was laid on Good Friday, April 14, 1854. The completed building was dedicated, September 30, 1855. The Reformed Church Messenger of May 3, 1854, and October 17, 1855, contains the following in regard to these two events respectively:

"On the 14th of April the corner-stone of a new German Reformed Church was laid by Rev. Thomas H. Leinbach with the usual ceremonies. This church is designed to be a branch of the old Tulpehocken Reformed congregation, which is also engaged in erecting a new church two miles below Myerstown.

"Several years ago the Reformed congregation of Tulpehocken, Lebanon County, Pa., resolved to build two houses of worship—one in the place of the ancient church, two miles below Myerstown, on the turnpike leading to Reading—the other in the village of Myerstown where the wants of the 'upper por-



Historical

Figures



1860 to 1918



1. George Wolff, 1818

2. Daniel Mosser

3. Andrew Tice

4. Thomas Bassler

5. Cyrus Sherk

6. Augustus Behney

7. C. Loos

8. James A. Kalbach

9. George H. Horst

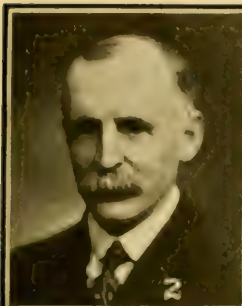
10. Cyrus L. Behney

11. Joseph Conner

tion' of the congregation seemed to demand a house of worship. The resolution has been carried into effect, and on the Sabbath of September 30, 1855, it was solemnly dedicated to the services of the Triune God with appropriate religious solemnities. The clergymen present, in addition to the pastor of the Tulpehocken congregation, the Rev. Thomas H. Leinbach, were the Rev. Dr. Philip Schaff, President E. V. Gerhart, Revs. F. W. Kremer, A. Romich, J. E. Hiester, J. G. Loose, J. L. Reber and two Lutheran pastors, Revs. J. Stein and L. G. Eggers. The services commenced on Friday evening. On Saturday there were services, morning, afternoon and evening. Saturday morning Dr. Schaff preached the sermon. President Gerhart offered the consecration prayer. In the afternoon President Gerhart preached, and in the evening Rev. J. E. Hiester. On this day the church could not contain the vast multitude."

Thus auspiciously was launched the new enterprise and all were hopeful of its future prosperity. But ere long difficulties arose. These difficulties seem to have had their origin in difference of opinion as to who should pay for the church building. The original intention was that this should be a branch of the Tulpehocken congregation, to be governed by that consistory and Board of Trustees, and be subject to them in all respects as an auxiliary congregation. The Myerstown people at first were not unwilling to accept these conditions, but they argued that if they should be subject to the mother church, the expense of erecting this one should be paid out of that treasury.

From this view the Tulpehocken Church dissented and the next six years of history were mainly those of strife and litigation in which vast sums of money were spent, and, what is worse, hearts that should have lived in the fellowship of love and sympathy were forever alienated. At length on April 23, 1858, the court by a decree directed the corporation of the "Tulpehocken Church to sell, mortgage or encumber their real estate as they may find



Consistory

1920



1. J. Lewis Pluck, D.D.
2. Harry E. Schneider
3. Claflin L. Bowman

4. Harvey A. Smith
5. J. Milton Wagner
6. Harvey Stoltz

7. S. P. Bookey
8. Lewis Fisher
9. Clinton Wagner

it necessary, to pay or secure the debts contracted in the erection of both congregations, and the money to be equally applied to the payment of the debts standing against the contracts for both the new churches."

The struggle is one of the melancholy facts in the otherwise fair and fruitful history of both congregations. Doubtless both were right and both were wrong—right so far as specific contentions were concerned, wrong in so far as Christian charity, a sense of equity and fairness were lost sight of. It is not necessary to pronounce on the merits of the case. Subsequent generations can afford to lose everything of the controversy save the lesson as to the widespread and long continued injury which dissensions among the followers of Christ ever work to the progress and welfare of his Kingdom.

After the execution of the Court's decree, the people of what was called the "Upper Portion" of the congregation formally withdrew, and on September 8, 1860, organized the The German Reformed Church, Myerstown, Pa. The following were the officers of the congregation at the time of its organization: President of the congregation, David Hollinger; Secretary, John Muth. The Consistory: Elders, Cyrus Sherk, George Line, John Rauch, William Loose; Deacons, Peter Spangler, Jr., Israel Tice, Augustus Behney, Andrew Tice. The Board of Trustees, Daniel Mosser, David Hollinger, Joseph Deahl, Thomas Bassler, John Muth.

Following the organization the Rev. Dr. George Wolff was called to the pastorate, and the first communion service of the organized congregation was held on April 14, 1861. The pastorate of Dr. Wolff continued for a period of 27 years, and during that period were laid the foundations of what has since become one of the notable congregations in the Lebanon Valley. Immediately the work began to prosper. Large accessions to the membership followed the first years of its organization. Dr



Myersdown Church and Parsonage

Wolff had a certain genius in conserving and shepherding the flock and its individual units in such a manner as to give the work a stability that commanded respect and invited confidence. He was greatly beloved by the congregation, and his exemplary life continues its influence down to the present time.

The Sunday School work was organized in the same year as the congregation, and was actively supported from its beginning. In 1901 graded work was introduced in all the departments save the Senior division, where it is used only in part at the present time. There is a Cradle Roll and Home Department. The total enrollment in all departments is about 450, two-thirds of which are adults, and of this number at least 30 per cent are people of advanced years. There are two organized adult Bible Classes with a combined membership of 100.

Two brief pastorates followed that of Dr. Wolff: The Rev. Henry Hilbish, 1888-1891; The Rev. Albert Gonser, 1892-1897.

On November 3, 1897, Rev. J. Lewis Fluck, D.D., was installed as pastor, and at this point the congregation entered upon the second period of its development. The first 36 years were occupied almost wholly by the development of its internal life, so that when the second period opened, foundations had been laid and seed had been sown that became fruitful along other lines. The church building which had remained practically unchanged from the beginning, commenced to undergo a series of alterations and improvements. In 1898 the Sunday School room was remodeled. In 1900 an annex was built and a magnificent three manual pipe organ was installed. In 1904 the side galleries were removed, the interior of the auditorium was re-frescoed, the windows fitted with stained glass, and the floor covered with a new carpet. In 1910 new pews were installed, a memorial gift of Miss Sarah E. Bassler. In 1911 two new wings were added to the rear, the old Sunday School room was re-modeled, re-finished and re-furnished, and steam heat installed over the entire building.

In 1906-07 the old parsonage having been sold, a new one was erected aside of the church, and communicating therewith. The entire cost of all the afore mentioned improvements was about \$22,000.00. The congregation is free of debt.

Of notable events the congregation has had quite a few: most of them were, however, only of a purely congregational interest. As exceptions to this was the famous Myerstown Convention during the Liturgical Controversy which was held in this church on September 24, 1867; the twenty-fifth anniversary of the pastorate of Dr. Wolff in 1886. Arrangements for this event were in the hands of a committee consisting of Rev. H. T. Spangler, Rev. D. U. Wolff, D.D. and Mr. Miles W. Baney. Rev. H. T. Spangler spoke the tribute to the pastor; Rev. D. U. Wolff, D.D., spoke on "The Living Dead." Rev. M. H. Groh spoke on "Whereunto Will This Grow?" and Prof. John W. Leisse read a "Historical Report of the Sunday School."

Of perhaps equal interest was the Fiftieth anniversary of the organization of the congregation in 1910. Services were held during an entire week, beginning October 30, and among others who took part in this occasion were: Rev. I. Calvin Fisher, D.D., Rev. D. U. Wolff, D.D., Rev. Henry T. Spangler, D.D., Rev. James W. Meminger, D.D., Rev. A. R. Bartholomew, D.D., Dr. S. P. Heilman, and the pastor, Rev. J. Lewis Fluck, D.D.

On June 26, 1899, a new charter was granted to the congregation by the Courts of Lebanon County, and its official title was changed from "The German Reformed Congregation at Myerstown, Pa.," to "The Reformed Church at Myerstown."

The work of the congregation is thoroughly organized, and through the use of the Duplex Envelope System, which was introduced in 1912, is splendidly supported. Great credit is due to a body of men and women within the congregation whose faithfulness and loyalty have made possible what has been accomplished. Among the departed belonging to this group during



2



3

Board
of



1

Trustees
1920



4



5

E. S. T. York, Treas.

J. H. Wilhelm

E. E. de Witt, Treas.

L. D. W. C. Kline

L. W. M. O'Connell, Sec.

the last quarter of a century, may fittingly be mentioned the names of Henry Loose, Cyrus Spangler, Prof. S. M. Hemperly, Joseph Coover, C. Loose, G. D. Levingood, Cyrus L. Behney, George H. Horst, James A. Kalbach, Mrs. Rebecca L. Dinges and Mrs. Caroline R. Tice.

The present official bodies are constituted as follows:

The Congregation—President, E. L. Bleistein; Secretary, ex-officio, W. M. Olewine; Treasurer of the Current Expense Fund, E. L. Bleistein; Treasurer of the Benevolent Fund, S. P. Beekey.

The Consistory—President, ex-officio, The Pastor; Secretary, Harry C. Schnader; Deacons, Messrs. Harvey Smith, Harvey Stoltz, John Milton Wagner, Harry C. Schnader, Claflin A. Bowman; Elders, Messrs. Lewis Fisher, Clinton Wagner, S. P. Beekey, John Keeney, Asaph Edris.

The Board of Trustees—President, S. T. Yost; Secretary, W. M. Olewine; Treasurer, E. L. Bleistein; Dr. W. C. Kline and J. H. Wilhelm.

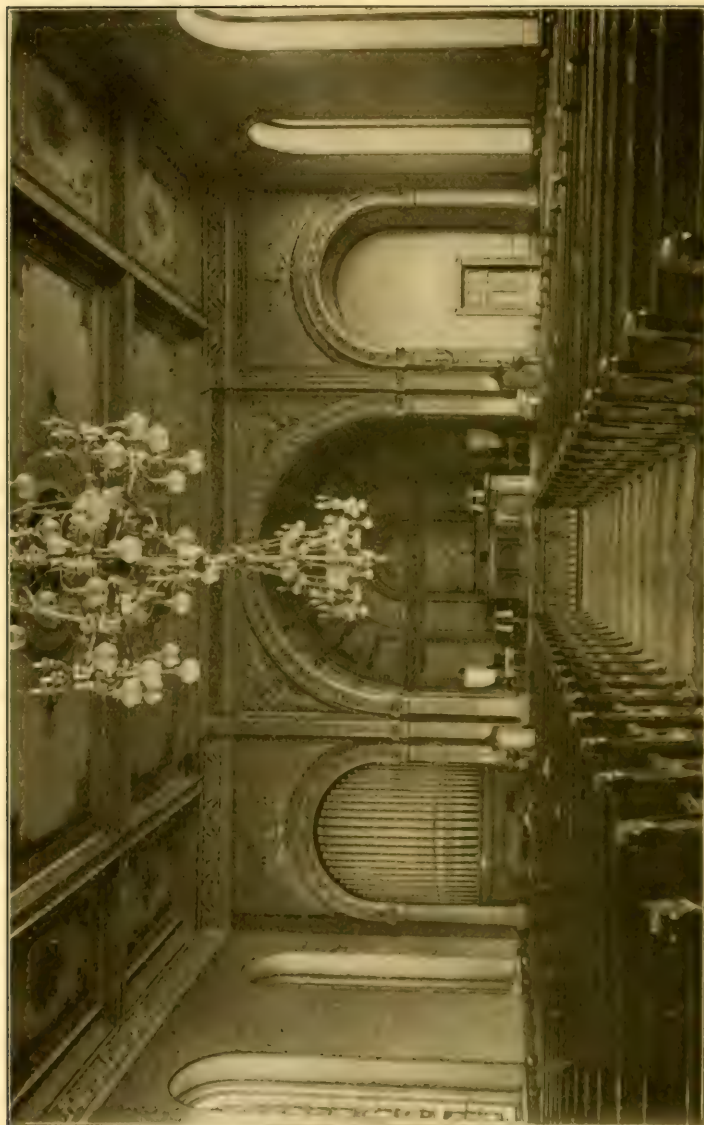
J. L. F.

ST. JOHN'S, LEBANON

REV. JOHN N. LEVAN, Pastor

St. John's, Lebanon, is the oldest child of the First Reformed Church of the same place. It was organized in 1858, as "St. John's German Reformed Church of the Borough of Lebanon." William and Mary Shirk donated the church lot on Willow Street, 99 x 132 feet. The corner-stone was laid May 21st, 1859. Revs. J. H. A. Bomberger, D.D., Henry Harbaugh, D.D., and F. W. Kremer, D.D., officiated on the occasion.

Robert W. Coleman furnished the sandstone (white and brown) and freight gratuitously. The church, when finished, was 97 x 61 feet. It was dedicated October 18, 1860. The sermon was given by the pastor-elect, Dr. Henry Harbaugh, on Psalm 84:1, "How amiable are thy tabernacles, O Lord of hosts." In the afternoon the Classis of Lebanon held a special meeting, at which Dr. Harbaugh was received as a member and St. John's of Lebanon was made a separate charge.



St. John's, Lebanon

On the 1st of December, 1861, the organ was consecrated.

On May 31st, 1863, the Tercentenary of the Heidelberg Catechism was observed. The contributions amounted to \$2,230. (The denomination raised for benevolence \$108,125.98). About this time Dr. Harbaugh was elected to the Chair of Didactic and Practical Theology in the Theological Seminary at Mercersburg, which he accepted, and, of course, had to resign his pastorate of St. John's, to take effect January 1, 1864.

It is unnecessary here to give a sketch of Dr. Harbaugh's career, nor could we do him justice, should we attempt it. It has been done well by Linn Harbaugh, Esq., his son, to which work we would refer the reader. Many interesting facts also are given in the "History of St. John's Church, Lebanon, Pa.," by Rev. H. H. Ranck, a pastor of St. John's.

Dr. Harbaugh was an able man, not only as a preacher and pastor, but also as a theologian and a poet. We will refer to him hereafter.

Dr. Harbaugh's successor in the pastorate of St. John's was Dr. Thos. S. Johnston, another able man and versatile. Besides serving St. John's as an interesting and edifying preacher and faithful pastor, he was a frequent lecturer, Secretary of the Board of Foreign Missions for a number of years, acted as School Director, Trustee of Palatinate College, and Treasurer of Lebanon Classis. He also wrote some poetry of no mean order.

Dr. Johnston resigned May 25, 1884, and was succeeded by Rev. George B. Resser. During his pastorate a parsonage was built. On June 1, 1890, the church was reconsecrated, after a renovation costing about \$16,000. Various changes had been made. On this occasion Rev. J. Spangler Kieffer, D.D., the pastor, Rev. S. G. Wagner, and Rev. S. S. Miller were called into service.

Pastor Resser resigned March 22, 1891. His tragic fate at Hanover, York County, where he was killed by a fall from

an unfinished church which he was inspecting, caused many a sad heart among his former parishioners.

Pastor Resser was followed in the pastorate of St. John's by Rev. W. J. Johnson, November 1, 1891. He occupied the place seven years. A number of improvements were made in this period. His pastorate ended October, 1898.

Rev. H. H. Ranek, the fifth pastor, began his work February 2, 1899, and closed June, 1900. The chief event in his pastorate was the celebration of the fortieth anniversary of the organization of the church and the liquidation of a debt of \$3,500. The anniversary was celebrated April 17-22, 1900. On the first evening (Tuesday) the anniversary sermon was preached by ex-Pastor Resser. Rev. E. S. Bromer, pastor of Tabor Church, gave an address on "The Mother Church."

On the second evening, Dr. J. E. Hiester gave an address on "Henry Harbaugh, his Life and Work." Drs. Harbaugh and Hiester were close friends and loved to spend an hour or two together "Um Theologie zu Schwätzen"—to discuss Theology. Rev. I. C. Fisher, pastor of St. Mark's Reformed Church in Lebanon, spoke on "The Reformed Church in Lebanon."

On the third evening, Rev. S. G. Wagner, D.D., of Allentown, spoke on the "Life and Work of Rev. Thos. S. Johnston, D.D., and Rev. P. C. Croll, of the Seventh Street Lutheran Church, chose for his topic "Reformed and Lutheran." He was glad that the outstretched hand of Zwingli was no longer rejected by Luther.

On the fourth evening (Friday), Rev. H. W. Bright, of the Church of the Ascension, Norristown, spoke on "Gaining and Training of Members." Following Rev. Mr. Bright, Rev. C. Lee Gaul, of the Centenary Methodist Church, Lebanon, gave a talk on "Members One of Another."

On Sunday morning Rev. Dr. George W. Richards preached on "What the Reformed Church Stands For," John 8:32, and in the evening on I Cor. 1: 23, 24.

The sixth pastor of St. John's was the Rev. Victor William Dippell, Ph.D., elected in September, 1901. He preached his first sermon on October first of the same year. He entered into the work of the pastorate with the characteristic enthusiasm of a young man in his first pastorate. During his pastorate the Sunday School room was completely renovated and refurnished; the organ enlarged and improved; the mosaic windows broken through to secure adequate ventilation; the "city-steam" heating system introduced into the church and parsonage; the church and parsonage painted; a piano was purchased for the Sunday School.

The celebration of the Fiftieth Anniversary of the organization of St. John's congregation was planned, together with the raising of a fund of \$1,000, to wipe out an existing indebtedness, to improve pulpit and chancel, and to carpet the aisles of the auditorium. This plan was successfully carried out and the Anniversary Service was held October 16, 1910, when the congregation was without a regular pastor, the Rev. Dr. Dippell having resigned and his successor not yet elected.

Inspiring services marked the celebration of the Fiftieth Anniversary. The sermons of the day were delivered by former pastors, the Rev. Henry H. Ranck, the Rev. Victor W. Dippell, Ph.D., and by the Rev. Harry W. Bright, a son of the congregation and pastor of the Church of the Ascension of Norristown. A delightful reception was tendered to the members of the congregation and to the clergy of Lebanon and their wives on Monday evening, October 17, at the parsonage.

Having received a challenge to take charge of the Department of Modern Languages in Franklin and Marshall College, Lancaster, Penna., the sixth pastor of St. John's, after almost nine years of service, placed his resignation before his people, the same to take effect on September 1, 1910.

During this pastorate 137 members were received into the church: By confirmation, 75; by letter, 37; by renewal of profession, 25.

The church register records 87 baptisms, 28 marriages and 76 burials.

The seventh pastor of St. John's was the Rev. Thomas Levan Bickel, coming from St. John's Church of West Philadelphia. He was elected to the pastorate on October 12, 1910, and installed on November 20, 1910, by a committee consisting of the Rev. W. F. DeLong, of Annville, the Rev. W. D. Happel, Ph.D., and the Rev. I. C. Fisher, D.D., of Lebanon.

During the pastorate of the Rev. T. L. Bickel, the beautiful and worshipful liturgical service was arranged and introduced, with the vested choir and gown for the clergy. After a happy work of five years, physical incapacity occasioned by an unfortunate accident, constrained Rev. Mr. Bickel to lay down the duties of the active pastorate to engage in the profession of teaching. He accordingly presented his resignation to the congregation in special session on June 21, 1916, said resignation to take effect August 1, 1916.

During this pastorate 88 members were received into the church: By confirmation, 55; by letter, 22; by renewal of profession, 11.

The church register records 52 baptisms, 16 marriages and 36 burials.

The eighth and present pastor of St. John's is the Rev. John Nathan LeVan. After a pastorate of more than nine years at St. Luke's Church of North Wales, Pa., he was elected pastor of St. John's on October 15, 1916. The pastorate opened on November 26, 1916. The committee of installation consisted of the former pastor, the Rev. Thomas Levan Bickel, the Rev. W. D. Happel, Ph.D., and the Rev. D. K. Landenslager.



St. John's, Lebanon, Pa., Ministers

- 1 The Rev. Henry Harbaugh, 1860-1863
2. The Rev. Thomas Swan Johnston, 1864-1884
3. The Rev. George Besore Resser, 1884-1891
4. The Rev. Henry Haverstick Ranck, 1899-1901
5. The Rev. Victor W. Dippell, 1901-1910
6. The Rev. Thomas Levan Bickel, 1910-1916
7. The Rev. Warren J. Johnson, 1891-1898

During the two and one-half years of the present pastorate 131 new members were received into the fellowship of St. John's: By confirmation, 58; by letter, 38; by renewal of profession, 35.

The church register records 40 baptisms, 17 marriages and 29 burials.

Rev. H. W. Bright, Norristown, is a "son of the congregation," graduating from the Seminary in 1895.

St. John's has the liturgical form of worship and is a lover of music which has a prominent place in her sanctuary.* Several of her pastors have cultivated the art of music among whom the present one is no exception.

The consistory of St. John's is constituted as follows:

The church membership is 410.

The Sunday School numbers 314.

The pastors have been the following:

Rev. Henry Harbaugh, D.D., 1860-1863.

" Thos. S. Johnston, D.D., 1864-1884.

" Geo. B. Resser, 1884-1891.

" W. J. Johnson, 1891-1898.

" H. H. Ranck, 1899-1900.

" V. W. Dippell, Ph.D., 1901-1910.

" Thos. L. Bickel, 1910-1916.

" John N. LeVan, 1916—.

Elders—W. M. Guilford, M.D., C. M. Bowman, G. D. McConnell, C. S. Donough.

Deacons—H. G. Umberger, M. B. Maurer, A. N. Hoffer, C. W. Morgal, W. S. Davis, G. F. Darkes.

St. John's has been a favorite place for meetings of Lebanon Classis.

For further information concerning St. John's we refer the reader to Rev. H. H. Ranck's "History of St. John's Reformed Church."

BETHANY ORPHANS' HOME, WOMELSDORF

REV. W. F. MORE, D.D., Pastor

These two organizations† are so united that they cannot be treated separately. We can refer merely to the chief events, and, in fact, not to all of these, in the history of this institution.

*She takes a just pride in her vested choir.

†Congregation and Home.

The Home was conceived in the brain of Rev. Emanuel Boehringer, a missionary in the early days of the Civil War. The creation of so many orphans by the internecine strife suggested to him the establishment of an orphans' home, as a means to relieve distress and preserve the lambs of the fold for future service in the Church and State.

In 1863, the tercentenary of the Heidelberg Catechism was celebrated, and Rev. Mr. Boehringer thought this was a proper time to set on foot some worthy project which should be a permanent memorial of this event and prove a future blessing to humanity. He worked his way from Norfolk to Philadelphia and began to solicit contributions for his project. The first contribution was a "widow's mite," received from Mr. Jacob Planz, Buffalo, New York. It was merely \$1.50, but, looked at from the proper standpoint, its value was immensely greater. It is also very suggestive to know that this mite came from one who had been an orphan himself.

The first child to enter the home was Catharine Engel, aged six years. This was September 21, 1863.

The Synod that assembled in Carlisle in October, 1863, commended the Home to the consideration of the public. It was situated at 702 Morris Street, Southwark, Philadelphia.

July 13, 1864, it was removed to Bridesburg. The Rev. Mr. Boehringer, the first superintendent, died in October of that year. Rev. John Gantenbein was his successor. He remained in office nearly two years, when he was succeeded by Rev. D. Y. Heisler, August 6, 1866. During his incumbency the Home was removed to Womelsdorf where a fine site was purchased at the base of the South Mountains, and where an unlimited supply of the purest mountain water is furnished by a magnificent spring. This removal was made in the summer of 1867.

Rev. Mr. Heisler resigned because of ill health in October, 1868. He was succeeded by Rev. D. B. Albright. He was



Administration Building, Bethany Orphans' Home, Womelsdorf, Pa.



Santee Hall, Bethany Orphans' Home, Womelsdorf, Pa.

superintendent for over 17 years. In his administration the Home was burnt—Nov. 11, 1881, shortly after midnight. In January, 1886, Rev. Mr. Albright resigned and was succeeded by Rev. Thos. M. Yundt. He remained in office until 1904, when the present superintendent, Rev. Wilson F. More, D.D., took charge of the Home.

The foregoing is a brief sketch of the establishment and career of Bethany Orphans' Home. To any one wishing for particulars we would suggest that he secure "The History of Bethany Orphans' Home by Rev. Thos. M. Yundt, revised and enlarged by Rev. Wilson F. More." Apply to the Superintendent.

The following from the Superintendent's own pen will prove interesting: "The Bethany congregation can scarcely be conceived of apart from the Orphans' Home as such. As far as I know, its beginning dates as far back as the origin of the Home, at least as far back as the location of the Home at Womelsdorf. The Superintendents were always the preachers and pastors. They were the following: Rev. Emanuel Boehringer, 1863-1864; Rev. John Gantenbein, 1864-1866; Rev. D. Y. Heisler, 1866-1868; Rev. Daniel Albright, 1868-1886; Rev. Thos. M. Yundt, 1886-1904; and Rev. W. F. More, 1904-.

"The most notable event in the history of the congregation was the building of the Bausman Memorial Church in 1913, at a cost of about \$11,000, furnished complete. The money was specially contributed for that purpose by admirers of Dr. Bausman and friends of the Home. The church was dedicated free of debt in connection with the Fiftieth Anniversary Celebration.

"On December 19, 1915, this church was destroyed by fire, but many friends again came forward with a liberal helping hand, and the following July the rebuilt church could be dedicated free of debt.

"From this congregation have gone forth the following: Rev. Thos. S. Land, D.D., deceased; Rev. Joseph S. Peters, pastor of St. James Reformed Church, Allentown, Pa.; Rev. Chas. P. D. Peters, Altoona, Pa.; also the Hon. George W. Wagner, Judge of the Courts of Berks County, and leader of the well-known, pioneer, organized Bible Class of the First Reformed Sunday School in Reading, Pa.; and many others now filling useful and honorable positions with credit to themselves and to the church.

"The following former members are now on their way to the ministry: W. W. Keller, in the Seminary; Henry N. Kehres, in the College; Edward O. Bullkofski, in the Academy; Raymond S. Vandever, in the Normal School; and probably Wm. J. Hoffman, now in the West Reading High School.

"The Bethany Congregation always raises its apportionment in full and gives additional contributions to Home and Foreign Missions. It gives annual offerings for the support of the Phoebe Deaconess and Old Folks Home in Allentown and to the Society for the Relief of Ministers and their Widows. It has also undertaken to raise a \$500 Church Building Fund for General Synod, the fund to bear the name of the Home. About \$150 has already been raised for this Fund."

[It should be borne in mind, while reading the above, that it was written in 1917.]

W. F. M.

In our sketch of the Home and Congregation, there are many events that deserve mention, but time and space forbid us to do so. Likewise the trials and struggles and the many noble responses to calls for aid; the dark and gloomy days, followed by outburst of clear sunlight; the many earnest appeals sent up to the throne of grace and the answers coming frequently at the right moments; these can never be fully recorded. We can say not only "Hitherto hath the Lord helped us," but we can rely on His aid in the future.

FRIEDEN'S, SHARTLESVILLE

REV. R. S. APPEL, Supply

The project of building a church at Shartlesville was agitated in 1860, but not until January 29, 1870, was a meeting held to combine their efforts. With a nucleus of about fourteen men of true faith and zeal, who were members of St. Michael's, St. Thomas (Bernville), and Blue Mountain (Zion's), an organization was effected. Among the men connected with the founding of the organization were the following: Jacob Albright, Isaac L. Moyer, Joseph Althouse, Jacob S. Kutz, Chas. Aschenbach, and Silas Christman, all Reformed; David Wagner, Benjamin Wagner, Moses Kauffman, Joseph K. Heuner, Joel Long, and James B. Nunnemacher, Lutheran.

The present large, brick building with large basement, both well furnished, was erected at a cost of over \$10,000. The cornerstone was laid August 28, 1870, and the basement dedicated July 29, 1871. The completed church was dedicated in 1889. Two years later a large organ was placed in the church. A large bell calls the worshipers to service. The congregation deems nothing too good for a house of worship; so at present electric lights are being installed.

Among the early pioneers who labored in this region are Revs. Philip J. Michael, John Waldschmidt (1769), and Philip Mayer.

The membership of the church is 80. A very good Sunday School is an adjunct to the church, consisting of 214 members, of which Prof. John S. Machmer is the efficient superintendent.

The present pastor, Rev. R. S. Appel, took charge of the congregation December 25, 1871, and has served it since.

IMMANUEL, SHILLINGTON

(SINKING SPRING CHARGE)

REV. W. J. KERSHNER, Pastor

The first building was erected in 1874, but as Shillington was a small village in those days, the Sunday School had a

difficult task to keep the building. In 1885 Rev. W. J. Kershner organized a congregation of the few Reformed families that were in that place. The building and the cemetery were bought by Jesse Matz, Abraham Matz, Benneville M. Gaul and Harrison Althouse. A charter was granted under the name of the Immanuel Reformed Church, Shillington, Pa.

In 1888 a bell was installed.



Immanuel, Shillington

In 1898, the building was remodeled and the church frescoed at a cost of \$650.00.

In 1908, the church was no longer suited for the accommodation of the large Sunday School, and to meet the wants of the congregation, it was found necessary to enlarge the building. A new front was built to the church, in order to make room for the infant school, and for the Bible class. At the same time a tower was erected, at a cost of \$3,475.00. Enos B. Messner,

John Y. Matz and Howard Ruth, were the building committee.

In 1914 the congregation purchased an Austin organ, and put an addition to the church, at a cost of \$2,800.00, also installing a steam heating plant costing \$600.00. Now the church is fully equipped to serve the Master.

The following are the officers of the church:

Elders: William Fiehthorn, Oscar White, and Wellington Krick.

Deacons: Charles Wentzel, William H. Mohn, Calvin Mohn and James VonNeida.

Trustees: Howard E. Ruth, John Y. Matz and David Becker.

The congregation is in a flourishing condition, with a finely organized Sunday School. A bright future is in store for the congregation.



St. Paul's, Robesonia, Pa.
(See sketch next page)

ST. PAUL'S, ROBESONIA

(ROBESONIA CHARGE)

REV. E. S. LEINBACH, Pastor

This congregation was organized by Rev. Thomas Calvin Leinbach, on Christmas Day, 1876. From that date to 1904 this congregation then known as St. Daniel's Reformed congregation worshiped in St. Daniel's (Corner Church) near Robesonia, a Lutheran Church. In 1904 a new church was erected. It was served by Rev. Thos. C. Leinbach, and Rev. Edwin S. Leinbach up to 1909, when, upon the death of Rev. T. C. Leinbach, Rev. Edwin Samuel Leinbach, his son, became the pastor. In 1876 there were 29 members, today there are about 250. E. S. L.

ST. PAUL'S, QUENTIN

(AVON-QUENTIN CHARGE)

REV. WARREN C. HESS, Pastor

This congregation has passed through changes and hardships. Its abode was at first known as Eby's Corner. At the time of organization the village received the name of Independence. This was afterwards changed to Bismarck, but during the recent World War, the unparalleled brutalities and atrocities of the Germans made the name of "Bismarck" repulsive, so much so, that the citizens petitioned the Post Office Department to change the name from Bismarck to Quentin, in honor of Colonel Theodore Roosevelt's son, who had given his life a sacrifice to the cause of liberty and justice.

As to the hardships undergone, the following narrative will bear witness.

St. Paul's started in a Sunday School, one may say. James Hummel, Sr., and Jas. M. Hummel opened the doors of a small school house for a Sunday School. This was the nucleus of the future St. Paul's.

Rev. F. W. Kremer, pastor of Tabor Church, Lebanon, recognized an opening for a Reformed church. Jos. Bowman, an

ex-elder of the Lebanon congregation, donated a dwelling-house for this purpose. Tabor resolved to build. This was in 1877. John Bowman, Sr., donated a site on his farm for a church.

How well we do not know what is before us! We would, no doubt, frequently lose courage to face the future. If this congregation had known that it must build three churches within thirty years, their hearts might have failed within them. But this was their fate—perhaps blessings in disguise.

The first church was a plain, brick building, 60 x 45 feet, "one room with a vestibule, a choir gallery, plain pews, three aisles, a neat and beautiful altar and pulpit." It cost \$3,500. The cornerstone was laid July 1st, 1877, and the church dedicated on December 2, 1877. The services were conducted by Drs. C. H. Leinbach, T. S. Johnston, J. E. Hiester, and F. W. Kremer. The latter's son, Rev. Leighton G. Kremer, assisted. At these services a beautiful communion service was presented by some of Dr. Johnston's members, who was then pastor of St. John's, Lebanon.

On December 9, 1877, a Sunday School was organized. James M. Hummel was chosen superintendent and served twenty-five years.

Up to April, 1880, Dr. F. W. Kremer served St. Paul's, preaching bi-weekly. The church was regarded as a branch of Tabor, Lebanon, but now it gained an independent standing, when Lebanon Classis authorized Rev. A. J. Bachman to act as supply pastor of St. Paul's.

The membership grew and the debt was liquidated by the generous aid of Rev. and Mrs. Bachman.

A cemetery plot was now purchased for \$1,000, to which another plot was subsequently added that cost \$1,700.

Now comes the first trial. On September 30, 1896, a storm completely demolished the church. Nothing but the side walls was left. Bell, pulpit, organ, and Bible were rescued.

It was immediately decided to rebuild, using much of the old material. The new church was similar in plan to the old, but having side galleries and a low steeple. The cost was \$4,500. After the debt was paid, the walls were frescoed and the ceiling paneled.

But St. Paul's had to pass under the rod a second time.

During a thunder shower in the night of July 6, 1907, a bolt of lightning struck the steeple. No special damage was noticed, though watch was kept for two hours. Between twelve and one o'clock the alarm was given. There being no fire apparatus in the town, the result was the total destruction of the building. The Bible, organ, and communion table again escaped destruction.

A new building ere long was at hand, at a cost of about \$15,000, including furniture, bell, light, and heat. It was dedicated February 16, 1908, the services being conducted by Revs. O. H. Strunck, W. F. DeLong, Paul J. Dundore, and A. J. Bachman.

These people cannot be given too much credit for bearing up so nobly under such adverse circumstances and responding so generously to renewed calls for service and funds.

In the spring of 1912, Rev. Bachman resigned. Licentiate Robt. A. Bausch took charge one year, when the present pastor, Rev. Warren C. Hess, was installed.

A last effort was made to pay the remaining debt, which was done by the activity of the pastor. A promising future awaits the congregation.

ST. PAUL'S, TULPEHOCKEN

(REHFRERSBURG CHARGE)

REV. F. W. RUTH, Supply

This church is a recent one. It was built in 1884-1885. Many living quite remote from their congregations, felt the necessity of having a place of worship in the village of Schaeffers-town, Berks County. [This place is now called Tulpehocken and has a post office.] It was decided at a meeting held on the 13th

of June, 1884, to erect in the name and by the help of the Lord a church to be known as the St. Paul's Evangelical Lutheran and Reformed Church of Schaefferstown. At this meeting the following, among others, were present: John S. Holzman, Adam K. Derr, William Yeakley, Isaac K. Derr, Franklin H. Schaeffer, Michael Knoll, Adam L. Gottshall, Aaron S. Knoll, Aaron M. Fox, Levi K. Derr, Daniel W. Lengel, Adam W. Wagner, and Henry H. Holzman.

The lot for the building was donated by John S. Holzman. The corner-stone of the new brick church was laid on August 24, 1884, and the building was dedicated July 19, 1885. Rev. Thos. C. Leinbach, Reformed, and Rev. Aaron Finfrock, Lutheran, had charge of the dedicatory services. The building committee was as follows:

Lutheran—John S. Holzman, William Yeakley, J. Adam Holzman, Secretary.

Reformed—Isaac K. Derr, Michael Knoll, Adam K. Derr, Treasurer.

The cost, including bell, furniture, organ, and furnace, amounted to \$5,384.56.

A Sunday School, which had met in a school house nearby, was transferred to the church at its completion. The benevolent offerings are paid towards the apportionment and Bethany Orphans' Home.

In 1913 the church was remodeled at a cost of \$980.76.

The Reformed pastors served as follows:

Rev. L. D. Stambaugh, 1885-1909; Rev. D. K. Laudenslager, 1910-1915; Rev. H. J. Donat, 1916-1918; Rev. Frank W. Ruth, 1918—.

The membership numbers 44.

The consistory is as follows:

Elders—Howard S. Knoll, Wilson J. Trautman.

Deacons—William K. Derr, Edward Schappell.

This church was originally a part of the Womelsdorf Charge. Later it became a part of the Rehrersburg Charge, consisting of Rehrersburg, Mt. Aetna, and St. Paul's. By action of Classis May 21, 1919, it was added to the Bernville Charge.

ST. MARK'S, LEBANON

REV. I. CALVIN FISHER, D.D., Pastor

St. Mark's Reformed congregation had its beginnings in what was first known as St. Mark's Mission School. This school was organized on Sunday, March 1, 1885, in what was then known as the U. B. Aid Building, now City Hall, with an enrollment of sixty-five members. Rev. F. W. Kremer, D.D., pastor of the First Reformed Church, conducted the organization. Mr. Abraham H. Miller was elected the first superintendent of the school. St. Mark's Reformed congregation was organized May 12, 1887, with a charter membership of 156. Licentiate Oscar P. Steckel was called to the pastorate and began his work July 10, 1887.

July 19, 1885, the corner-stone of the chapel was laid, at the southeast corner of Eighth and Mifflin Streets.

May 25, 1890, a pipe organ was dedicated.

September, 1890, the pastor occupied a new parsonage, just completed.

May 22, 1892, Pastor Steckel resigned.

August 14, 1892, the present pastor, Rev. I. C. Fisher, D.D., preached his first sermon in St. Mark's. His pastorate began November 1, 1892.

An addition to the chapel was dedicated November 4, 1894.

July 8, 1890, the corner-stone of the main auditorium was laid, and the church dedicated, June 16, 1901.

On October 28-November 2, 1903, the Eastern Synod convened in St. Mark's.



St. Mark's, Lebanon

I. Calvin Fisher, D.D., Minister, 1892—

April 5, 1908, St. Mark's constituted its first mission school and named it Calvary Reformed Sunday School, Reinohlsville. The congregation had previously purchased for this purpose the M. E. Church of Reinohlsville.

Mr. Abraham H. Miller, president of The Miller Organ Company, was superintendent of the Sunday School, from its organization until the time of his death, July 29, 1911. He also served as an elder in the congregation and chairman of the building committee, when the new church building was erected 1900-1901.

Mr. D. J. Leopold, Cashier of the First National Bank, was elected superintendent of the Sunday School, succeeding the late Superintendent A. H. Miller. He has also served as elder.

The pastors of St. Mark's have been.

Rev. O. P. Steckel, July 10, 1887, to August 1, 1892.

" I. Calvin Fisher, D.D., Nov. 1, 1892—.

The following young men entered the Christian ministry:

1907. Rev. E. M. Sando, Hellam, Pa.

1909. Rev. T. H. Matterness, Beaver Springs, Pa.

1910. Rev. T. A. Alspach, Chambersburg, Pa.

1910. Rev. Richard Yocum, Youngstown, Ohio.

1911. Mr. John H. Poorman became Mission Study Secretary of the Reformed Church in the U. S., and serves in this position at this time.

1915. Mr. Chas. I. Kleiser became Boys' Work Secretary of the Y. M. C. A., and serves in that capacity today.

1916. Miss Mabel Thomas entered the Methodist Protestant Church and became a Medical Missionary in China.

1915. Prof. Martin Smith, A.M., became one of the Secretaries of the American Legation at Petrograd.

This is a brief sketch of St. Mark's, made up chiefly of data furnished by the present pastor. But the church needs no encomium. Its fine limestone building at Eighth and Mifflin Streets, with its commodious and finely equipped auditorium speaks to the eye, while its prosperous and progressive status and church life show us that a great Christian work is being done here.

St. Mark's has a Ladies' Mite Society, a Missionary Society, and two Christian Endeavor Societies, Senior and Junior. All these have done excellent work in their respective spheres.

Anniversaries are observed at St. Mark's, giving the pleasure of looking over the past in grateful recognition of "Hitherto hath the Lord helped us," and affording the opportunity of pledging renewed faithfulness in furthering the Lord's work.

On March 3, 1895, the tenth anniversary of the Sunday School was observed with appropriate exercises.

On March 6, 1910, the twenty-fifth anniversary of the Sunday School drew forth large audiences.

In 1917 the twenty-fifth anniversary of the pastorate of Rev. I. Calvin Fisher, D.D., was observed. The sermon was given by Rev. H. J. Welker, a member of the Installation Committee in 1892.

The following statistics may be of interest—1892 to 1917:

Sermons preached	2,917
Confirmed	927
Received by Certificate and re-profession	705
Infant Baptisms	1,084
Adult Baptisms	127
Marriages	504
Funerals	730
For Benevolence	\$ 21,940
For Current Expenses and Building Purposes	\$ 133,282
Membership Nov. 1, 1892	196
Membership (1917)	1,009

The membership of St. Mark's is 917.

The consistory is as follows:

Elders—P. W. Bensing, Calvin Swanger.

Deacons—Robert A. Miller, Paul G. Spangler, Robert Harnish, Thos. F. Donmoyer.

TEMPELMAN CHAPEL, REXMONT

(AVON-QUENTIN CHARGE)

REV. WARREN C. HESS, Pastor

This place of worship near Rexmont, South Lebanon Township, Lebanon County, receives its name from Conrad Tempel-

man, the early pioneer of the Gospel in this section, who had his residence in this neighborhood.

From all indications the nucleus of Reformed people which gathered in the home of Tempelman during his last days, abandoned their services after his death (ca. 1761), and affiliated themselves with the Reformed Churches at Schaefferstown and Lebanon.

About 35 or 40 years ago both the Lutheran and Reformed people began to hold services at Rexmont. In May, 1888, Rev. F. W. Kremer organized a congregation with 30 members, who formerly had been connected with Tabor Church, Lebanon. Services were not held regularly nor continuously, even during this latter period. Rev. A. J. Bachman, of Schaefferstown, preached in the Chapel for a number of years, at irregular times. The present pastor, Rev. W. C. Hess, has served these people since April, 1913.

This congregation worships in the Tempelman Union Sunday School Building of South Lebanon Township, a structure erected in 1885 "to assist in training children and young people in the knowledge of the Bible and the practice of religion." It is entirely undenominational. The congregation worshipping here numbers 24 communicants, according to the last statistics of Lebanon Classis. This may seem a small number, but we must not forget that "tall oaks from little acorns grow."

GRACE CHURCH, AVON

(AVON-QUENTIN CHARGE)

REV. WARREN C. HESS, Pastor

On June 10th, 1894, Rev. H. J. Welker announced from the pulpit of Kimmerling's Church, that on June 24th, at 2 P. M., he would conduct services in the school house at Avon, Pa. This service was attended by a large number of people.

A second service was held at the above place with the following men present: Rev. D. E. Klopp, D.D., Rev. I. C. Fisher,

and Rev. H. J. Welker. After this service a business meeting was held, Rev. D. E. Klopp presiding. Mr. L. H. Tice was appointed secretary. A building committee consisting of Daniel Bleistein, Joseph Diehl, Edward F. Fauber, Cyrus Killinger and John W. Shaak was appointed.

The people present at this meeting decided to erect a church building of brick, sixty-five feet long and forty-five feet wide.

A tract of land was procured from Daniel Bleistein for \$1,000; of this amount Mr. Bleistein contributed \$500 and Tabor Reformed Church, Lebanon, Pa., \$500. Tabor also contributed \$500 toward the building of the church, making her contribution, a total of \$1,000. The church building was erected before the congregation was organized. The corner-stone was laid on August 26th, 1894.

On the first Sunday after Easter, 1895, the Sunday School was organized with twenty-five officers and teachers, and one hundred and sixty-five scholars.

On May 14th, 1895, the congregation was organized with thirty-six members, dismissed principally from Tabor Reformed Church, Lebanon, Pa., and from Kimmerling's Church in North Lebanon Township. The consistory elected on May 14th was as follows: John W. Shaak, John Steffey, Addison H. Kurr and Edward Fauber.

The cost of the church building was \$4,000. It was dedicated May 26th, 1895, and at this time \$1,500 was paid. The entire debt was paid by April 1st, 1909.

Rev. H. J. Welker supplied the congregation for a period of twelve years in connection with his labors in the Tulpehocken Charge. During his pastorate he received by confirmation 135 members, by certificate and re-profession of faith, 86; baptized 116 and officiated at 35 funerals. He left the congregation on November 1st, 1907, with almost two hundred members on the roll.

On October 13th, 1907, Rev. A. G. Peters was elected pastor of the new Grace-St. Stephen's Charge. During his pastorate the gallery was placed in the church by the Sunday School. Rev. A. G. Peters served Grace Church until September 1st, 1910. The Grace-St. Stephen's charge was divided during the summer of 1910, and Rev. Peters was elected pastor of St. Stephen's Church.

On October 16th Rev. H. A. Althouse was elected pastor of Grace Reformed Church. He served the congregation until April 14th, 1912. The purchase of a Moller pipe organ was effected during his pastorate. This organ was dedicated on July 3rd, 1912, during the first month of the pastorate of Rev. Warren C. Hess.

On May 19th, 1912, the congregation elected Rev. Warren C. Hess as its pastor. He served this congregation until the spring of 1913, when he was also made supply pastor of St. Paul's Reformed Church, Bismarck, Pa., and Tempelman Chapel, Rexmont, Pa. This arrangement continued until the spring of 1915, when the three congregations were constituted into the "Avon-Bismarck Charge."

At a congregational meeting held in March, 1917, Grace Reformed congregation voted to install a new steam-heating plant and buy a parsonage. By April 1st the parsonage was bought, and by July 1st, the steam-heating plant was installed. Over one-third of the indebtedness is provided for and the members of the congregation are enthusiastically going forward with the hope of soon paying the entire indebtedness. The present membership of the congregation is 240.

GRACE CHURCH, RICHLAND

(WOMELSDORF CHARGE)

REV. HARVEY J. MILLER, Pastor

This substantial church was erected under the direction of the Aid Society by the Reformed people living in Richland. It was

the first church in the town of Richland. The cornerstone was laid June, 1901, and the edifice was dedicated Easter Sunday, March 30, 1902, in charge of Revs. A. J. Bachman and H. J. Welker.

The congregation was organized June 26, 1904, by a committee of Lebanon Classis consisting of Revs. A. J. Bachman, I.



Grace Reformed Church, Richland, Pa.

Calvin Fisher, and Elder Samuel H. Klopp. A beginning was made with 49 members. The first officers were:

Elders—Samuel H. Klopp, A. W. Hartman, O. A. Sellers.

Deacons—U. S. G. Steinmetz, Wm. Bartolet, Jeremiah Hartman.

Rev. Henry Mosser, D.D., supply, 1904-5.

Rev. C. Harry Kehm, pastor, 1905-11. He began his pastorate with 60 members and closed it with 106 members. The debt was reduced from \$4,000 to \$1,700.

Rev. D. K. Laudenslager, 1911-19.

Debt was canceled, improvements made and a pipe organ purchased—costing in all about \$2,300, and all paid for. The present membership is 150 and a Sunday School with an average attendance of about 135.

Rev. D. K. Laudenslager resigned last year (1919) and accepted a call to Schwenksville, Pa. Rev. Harvey J. Miller succeeds him in the pastorate of Grace Church.

ST. STEPHEN'S, LEBANON

REV. E. F. WIEST, D.D., Pastor

St. Stephen's Reformed Church was organized under the direction of the First Reformed Church of Lebanon. On January 1, 1903, the First Church's Board of Trustees by unanimous action of the congregation was instructed to purchase the property known as "The People's Church," situated on the north side of Locust Street, between Fifth and Sixth Streets. This purchase was made for about \$2,000.

The first services were held February 24, 25, 26, 27, 1903, in charge of Revs. E. S. Bromer, D.D., D. E. Klopp, D.D., I. C. Fisher, D.D., and V. W. Dippell, Ph.D.

The first Sunday School session was held and organization effected March 1, 1903, with 110 persons present. Rev. Frank S. Bromer, Mr. Edwin M. Sando, and Elder W. F. Spayd were chosen superintendents.

The congregation was organized in its chapel on Locust Street, Sunday, October 3rd, 1907. Soon thereafter Rev. A. G. Peters was elected pastor.

In 1908 St. Stephen's congregation purchased the chapel from the First Reformed Church for \$1,318.64.

In 1910 a committee was authorized to purchase a building lot at the Southeast Corner of Third and Walnut Streets for \$7,000.

In August, 1910, the Classis made St. Stephen's a separate charge by itself, it having been previously united with Grace Church, Avon, constituting the Grace-St. Stephen's Charge.

September 1, 1910, it was enrolled as a mission by the Board of Home Missions.

October 16, 1910, the cornerstone of the new Chapel was laid. The Chapel was dedicated on June 4, 1911, the sermon having been preached by Rev. C. E. Schaeffer, D.D.

September 30, 1912, Rev. A. G. Peters closed his pastorate. From the organization of the church to the close of Rev. Peter's pastorate, 169 members were placed on the roll.

The second pastorate, that of Rev. Frank R. Lefever, began December 1, 1912.

On October 29, 1913, the church received from Uriah Witmer and wife, Harrison Kalbach, and John H. Cilley and wife, promises of \$3,000, \$10,000, and \$5,000 respectively, as gift funds to the Board of Home Missions, to be invested in St. Stephen's Mission, the amounts to be paid over to the Board after the death of the annuitants, and by the Board, through St. Stephen's, on the latter's indebtedness.

The Executive Committee of the Home Mission Board took favorable action on the receipt of \$18,000 annuity gift funds, agreeing to pay interest to St. Stephen's Church, to be applied on its debt—interest to be paid to the church until the annuitant's death, or, in case of payment of principal before death, to be paid to annuitant or giver during life.

This action of the Board, together with the gifts above mentioned, saved St. Stephen's Mission from financial disaster.

In addition to the three annuitants named above, we may also refer to Mr. U. B. Siegrist, an active worker, and at the time of his death a member of the Consistory and of the Finance Committee. Also to William Weikel, a member of the Consistory and the contractor in charge of building the new chapel.

Rev. Lefever's pastorate ended June, 1918. He was followed by Rev. E. F. Wiest, D.D., October 1st, 1918. On November 17th he was installed by Revs. I. C. Fisher, D.D., and W. D. Happel, Ph.D.. About a year ago the membership was 282, and the Sunday School numbered 464.

[Facts contributed by Revs. F. R. Lefever and E. F. Wiest, D.D.]

FIRST REFORMED, WERNERSVILLE
(Vacant)

This is the infant daughter of Classis. It was organized July 10, 1918, with 53 members. It has no regular pastor at present, but is served by a number of brethren as supplies, among whom are Revs. F. J. Hacker, Martin Sweitzer, A. J. Bachman, A. R. Bachman, and I. F. Wagner (Pres.)

The congregation is starting out well and pays its apportionment in full. It has also a Young People's Society of 40 members.

Lebanon Classis met in annual session in the church at Wernersville, May 19, 1919.

Its membership at present (1920) is 68. The Sunday School has a membership of 200.

Elders—L. E. Ruth, F. D. Grimes.

Deacons—Harry Witman, Miles Ney, Harvey Gaul, Chas. Oxenrider.

President—L. E. Ruth.

Vice-President—F. D. Grimes.

Treasurer—M. H. McCollum.

Secretary—L. E. Urich.

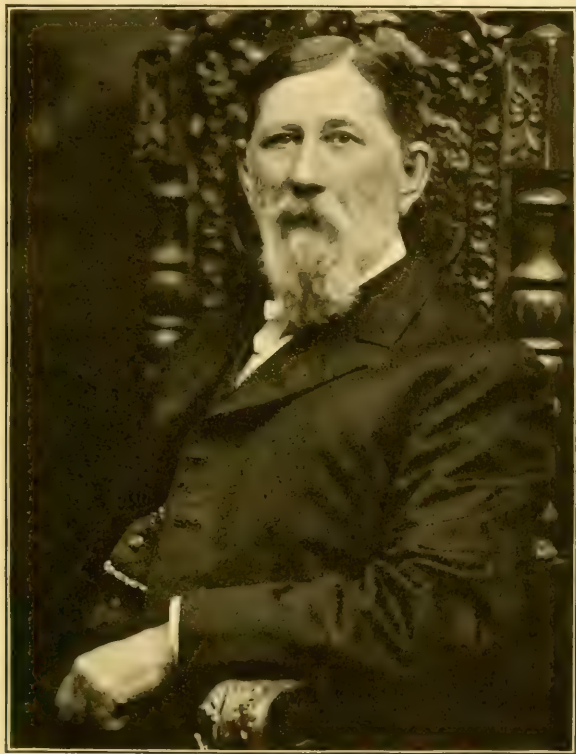
REV. U. HENRY HEILMAN, A.M.

Rev. Heilman was born in Heilman Dale, Penna., March 2, 1838. His parents were Elder John Heilmann (H. S.) and Catharine (nee Heilman) his wife. He was baptized June 14, 1838, by the Rev. Henry Wagner, and confirmed by the Rev. F. W. Kremer, D.D., October 6, 1855, at the old Hill Reformed Church in the Dale. His childhood and early youth were spent on the farm and saw and lath mills of his father.

During his boyhood he attended his home schools, the Annville Academy, Mercersburg Collegiate and Cumberland Valley Institutes and the so-called "Heilman Dale College." He entered the Freshman class of Franklin and Marshall College, September, 1856, was a member of the Goethean Literary Society and graduated with his class, July, 1860. Attended the Reformed Theo-

logical Seminary (Mercersburg, Penna.) from October, 1860, until finishing the prescribed course, July, 1862.

Licensed by the Lebanon Classis at Lebanon, Penna., August 20, 1862, and ordained to the holy ministry by the same Classis at Hamburg, Penna., April 9, 1863. He was pastor of the fol-



Rev. U. Henry Heilman

lowing charges, viz: Hamburg mission, Jonestown, Doylestown mission, Lewisburg, Duncannon mission, Mechanicsburg, all in Pennsylvania, Emmitsburg, Maryland, and also supplied three charges in different counties from 1874 to 1876.

Renovated three churches, secured cabinet organs for five others, collected large sums of money for the use of a number of con-

gregations and for the endowment of our Theological Seminary (Lancaster, Penna.), distributed a great number of Reformed Church books and periodicals, in one district amounting in value to over one thousand dollars.

Received the degree of A.M. in course. Married Miss Emma Meily on Thanksgiving day, November 27, 1867, at Jonestown, Penna. Served as treasurer of West Susquehanna, Carlisle and Maryland Classes, and of the Heilman Dale Creamery Association. Received and accepted the position of Teller and Notary Public in the Jonestown Bank, February, 1893, and afterwards that of assistant cashier, and continued serving this bank until 1908 when he retired to private life.

He was a contributor to "The Guardian," church papers and other periodicals, compiled histories of his college class in connection with its silver and golden anniversaries, 1885 and 1910. He also wrote and read several papers for the Lebanon County Historical Society, as follows: "Deng'lshtuk," "Descriptive and Historical Memorials of Heilman Dale," and "The Genesis of 'Der Pihwie,' with Reminiscences of its Author, the Rev. Henry Harbaugh, D.D.," all of which were published by the society.

After his retirement from the active ministry and bank, he spent his time in reading, studying and preaching whenever opportunities presented themselves. At the age of 82 he continues to enjoy good health, finds pleasure in the companionship of his friends, and rejoices and is thankful for the great progress made during his life of our dear and goodly old Reformed Church.

REV. VICTOR W. DIPPELL, PH.D.

Dr. Dippell was pastor of St. John's, Lebanon, several years ago, but was called to the Professorship of Modern Language in Franklin and Marshall College, Lancaster, Pa., where he is doing good work. In the sketch of St. John's, Lebanon, the reader will find a few facts concerning him. In connection with his

duties at Franklin and Marshall College, he ministers every few weeks to the congregation of St. Paul's (Old Klopp's) Church, Hamlin, Pa.

REV. JOSEPH SCHLAPPIG (Deceased)

While this book has been in preparation, the roll of Lebanon Classis has been reduced by one, Rev. Joseph H. Schlappig. His translation to a higher sphere occurred at Mt. Carmel, Pa., July 15th, 1918, at the age of almost 81 years.

Rev. Mr. Schlappig was a veteran of the Civil War. He was a graduate of Franklin and Marshall College and Theological Seminary, completing his course in 1866.

He was in active service in the Lord's army about forty years, serving at various places in the West and in Pennsylvania. He was conscientious and devoted in his work and is now reaping the reward of his labors.

BERN CHURCH

We append the following sketch of the Bern Church for two reasons: First it is an old congregation, running back to 1736, at least; in the second place, it belonged to Lebanon Classis during the greater part of its history. We are indebted for the sketch to Rev. M. L. Herbein, the present pastor of the church.

T. S. S.

The Bern Church is located seven miles northwest from Reading. Rev. Goetschy preached there as early as 1736. A log church was built probably as early as 1743, in which year fifteen acres of land was donated by the Penns to the "German Calvinists." A church building of a certainty existed before February 10, 1745, because on that day Rev. Lischy reports having preached in the Bern Church. [See Reformed Church Review, January, 1907, page 76.] About 1762 the log church was succeeded by a rough-stone church. On the ceiling was the

painting of a large bear to represent II Kings 2:23-24. Since the early settlers were familiar with Switzerland may not the legend of St. Gall have suggested the picture of the bear?

A parochial school flourished for many years. Joseph Hiester, one of the pupils, and in early life a member of the congregation, became the fifth Governor of Pennsylvania.

A pewter communion service used in this church is still in possession of the congregation. On the chalice is engraved "Für die Reformirte Gemein 1769 in der Bern Kirche."

The Church Record begun by Goetschy in 1738 is still at hand.

Sometime in 1830 the Lutherans obtained permission to worship here, and in 1837 a new brick edifice was built and used as a Union Church.

The following pastors have served the Reformed congregation:

Rev. Jno. Henry Goetschy, 1736-1739.

" Jacob Lischy, 1746-1747. (He attempted to give the church into the hands of the Moravians.)

" Frederick Casimer Müller, 1749-1752.

" Jno. Waldschmidt, 1765-1766.

" Ludwig Lupp, 1772-1782.

" Jno. Wm. Boas, 1784-88.

" Phillip Mayer, 1817-1821.

" Benjamin Boyer, 1822-1830.

" Jno. Hautz, 1831-1832.

" A. Berkey, 1833-1835.

" Wm. T. Gerhart, 1837-1838.

" Isaac Miese, 1840-1864.

" Frank Schwartz, 1864-1873.

" Aaron S. Leinbach, D.D., 1875-1883.

" Samuel A. Leinbach, D.D., 1883-1904.

In 1905 Rev. M. L. Herbein became pastor and remains so at present. He is a son of the congregation.

In 1905 the congregation was ceded by Lebanon Classis to Reading Classis, in order to unite it with the Spiess Church served already by Rev. Herbein. There are 310 members.

On June 29, 1919, a new church was dedicated here. It shows an investment of \$42,000. About \$8,000 remained unpaid after

the dedication. The new church has been pronounced faultless. Competent authority has declared it the finest blending of English, Gothic, and American Colonial architecture. The same authority has also said the high churchly chancel is the best expression and interpretation of Protestantism to be found. The building was designed by Pastor Herbein and the plan drawn by Architect Daniel Rothenberger, of Lancaster, who made many valuable suggestions. The congregation has become thoroughly liturgical and the use of the English language has practically superseded the German.

BELLEMAN'S CHURCH

This from the beginning was a Union Church. About 30 years ago it declared itself independent. It is located in Berks County, on the road leading from Leesport to Bernville. The pastors and period of service are as follows:

Rev. Wm. Stoy, 1752-1769.

“ Wm. Hendel, Sr., 1769-1782.

Not known, 1782-1793.

Rev. Wm. Hendel, Jr., 1793-1815.

“ Philip Mayer, 1815-1833.

“ Fred Herman, 1833-1835.

“ Jno. A. Leisse, 1835-1840.

“ Isaac Miese, 1840-1864.

“ Frank H. Schwartz, 1864-1870.

Vacant, 1870-1872.

Rev. R. S. Apple, 1872-1881.

“ P. P. A. Hoffman, 1881-1885.

“ M. H. Mishler, 1885-1910.

“ M. L. Herbein, 1910—.

The congregation is so called “independent,” yet its benevolent money is paid into the treasury of Reading Classis. The membership is 350. The present church edifice is the second house of worship there. Built in 1815. By authoritative church architects it has been pronounced the most perfect specimen of post-revolutionary architecture extant. Agitation for a new

building was going on some time ago, but disagreement relative to the location caused the abandonment of the project.

(Facts furnished by Rev. M. L. Herbein.)

ELDER JOHN HEILMAN (H. S.)

(See cut on page 233)

ELDER JOHN HEILMAN was the great-grandson of John Adam Heilman, 1st, immigrant, 1738, born in Heilman Dale, November 12, 1813. He built and operated saw and lath mills, established a general store, the first Post Office, 1858; was founder of Heilman Dale railroad station and warehouse, where an express office, coal-yard, grist mill, creamery and picnic grove were successfully conducted. He was station agent and postmaster until his death; a director of Lebanon National Bank; a trustee of Franklin and Marshall College for 33 years, its financial agent for some time, and a trustee of the Reformed Theological Seminary for 17 years. He filled other positions of responsibility both in the church and in civil life.

Then he served as Elder in Hill Church; was one of two of the superintendents of its Sunday School, and one of two leaders of its prayer-meeting for nearly 40 years; a frequent delegate to Classis and Synod, and devoted much of his time, energies and means to the upbuilding of the church and her institutions of learning. He was the leading spirit in the business, educational and religious movements of the Dale, and was esteemed as one of the most active and best known elders in the Reformed Church.

Elder Heilman was strong bodily, intellectually and spiritually; a man of forceful personality and character; seeking the society of the intelligent and Christian; a diligent reader of good literature; a person of clear and decided convictions; "diligent in business, fervent in spirit, serving the Lord"; pure and upright in life and activities; modest and reserved in manner and speech; gentle

and genial in disposition; the friend of the poor and distressed; the first person in the Dale to give his children a collegiate training; and above all a most earnest and humble Christian, who was highly gifted in family and public prayer; who excelled in addressing Sunday-schools and their conventions, and whose godly teachings and counsels continue to bring forth good fruits. He passed away February 18, 1886, and his body rests among his kindred in the beautiful Hill Church cemetery. U. H. H.

INDEX TO MAP*

The accompanying map is presented to give at a glance the territory originally constituting the field of Lebanon Classis. The main features are taken from the map in the "Life and Letters of the Rev. John Philip Boehm," with Prof. Hinke's permission, but many additions have been made, and places are designated by numbers to avoid crowding names. An appended index gives the names corresponding to the numerals.

We do not claim exactness of location nor of intervening distances. At best they are approximate with regard to the additions made.

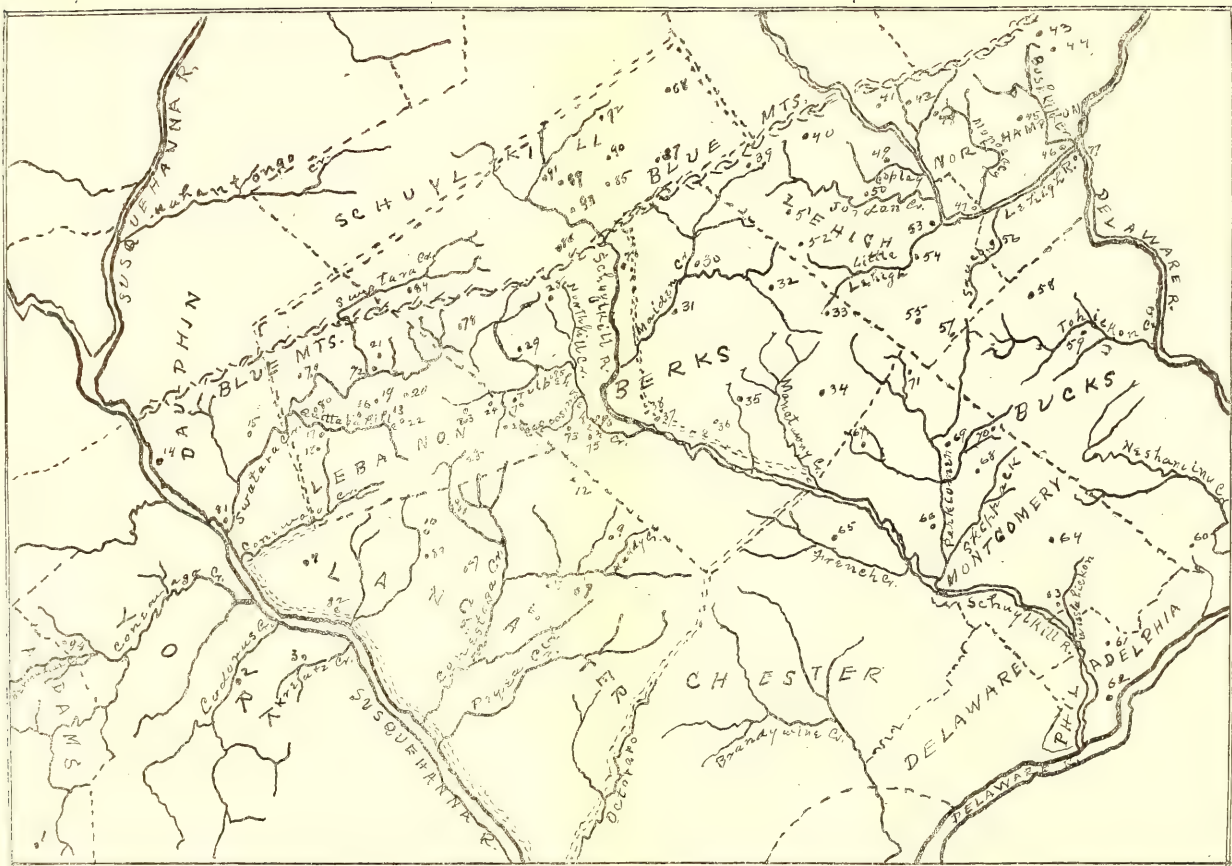
It will be noticed that the map shows the location of nearly all the old churches (Reformed) of Eastern Pennsylvania, many outside the original domain of Lebanon Classis. This not only adds interest to the work, but gives it historical value.

The territory included in the original domain of Lebanon Classis (1820) comprised Lebanon, Lancaster, and a part of Berks and Schuylkill Counties. The boundary is indicated on the map by a double dotted line. In Berks and Schuylkill Counties the exact boundary lines were not fixed, when the Synod was divided into Classes. These boundaries are therefore laid out approximately on the map.

The present (1920) domain of Classis is Lebanon County and roughly speaking the western part of Berks County.

1. Conewago, Christ Church, near Littlestown. Founded 1745.
2. York, Trinity, First Church, York, 1742.
3. Kreutz (Crice) Creek, near Hellam, 1745.
4. Donegal, Christ Church, Elizabethtown, 1743.
5. Lancaster "in Conestoga." First Reformed Church, 1732.
6. Hill Church, Conestoga. Salem, Heller's, 1725.
7. Seltenreich, near New Holland, 1732.
8. Cocalico, Bethany, near Ephrata, 1730.

*For most of these data we acknowledge our indebtedness to Dr. W. J. Hinke, as recorded in Boehm's Life and Letters.



MAP OF LEBANON CLASSIS AND OLD REFORMED CHURCHES OF EASTERN PENNSYLVANIA

For key to numbers see following page

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9. Muddy (Mode) Creek, E. Cocalico Township, 1730.
10. Whiteoaks, Jerusalem Church at Penryn, 1747.
11. Royer's (Reyer's), Zion's at Brickerville, 1732.
12. Little Cocalico, Swamp Church, near Blainsport, 1749.
13. Lebanon, Tabor, 1762.
14. Harrisburg.
15. Hummelstown.
16. Annville, Christ Church (formerly Jerusalem Church), 1804.
17. Palmyra.
18. Campbelltown.
19. Quittapahilla, Hill Church, Berg Kirche, 2½ miles northwest of Lebanon, 1735.
20. Kimmerling's, St. Jacob's, 2½ miles northeast of Lebanon, 1745.
21. Swatara, 2 miles northeast of Jonestown, extinct, 1739. St. John's, Fredericksburg, 1765, and St. John's, Jonestown, 1765, are its descendants.
22. Grubben, 2 miles southeast of Lebanon. Extinct, 1747. Torn down 1768, members going to Lebanon.
23. Myerstown, 1860.
24. Tulpehocken, Trinity, 2 miles east of Myerstown, 1738.
25. Schaeffer's Church, St. Paul's, Schaefferstown, 1746.
26. Millbach (Muehlbach), St. Paul's, Millbach, 1743.
27. Warwick, Lititz. Lischy preached there in 1744.
28. Blue Mountain Church, Zion's, Strausstown, 1739.
29. Tulpehocken, Host, 5 miles north of Womelsdorf. Oldest Reformed Church in Berks County, 1727.
30. Dunkel's, New Jerusalem Church, near Virginsville, Berks County, 1744.
31. Moselem, St. Peter's, Richmond Township, Berks County, 1736.
32. Maxatawny, St. John's, Kutztown, 1734.
33. Little Lehigh, Longswamp, in township of same name, Berks County, 1748.
34. Hill Church, in Oley Hills, St. John's, Pike Township, Berks County, 1741.
35. Oley, Berks County. Salem, 1734.
36. Schwarzwald, Exeter Township, Berks County, 1745.
37. Reading Church, 1755.
38. Alsace, Grace, near Reading, 1740.
39. Allemaengel, Lynn, now Ebenezer, at New Tripoli, Lehigh County, 1745.
40. Heidelberg, near Saegersville, Lehigh County, 1740.
41. Indianland, St. Paul's, Lehigh Township, Northampton County, 1750.
42. Indian Creek, "Great Lehigh," Lehigh Township, Northampton County, 1747.
43. Wind Gap.
44. Plainfield, St. Peter's, Northampton County, 1750.

45. Nazareth.
46. Easton (see 77).
47. Bethlehem.
48. Moore Township Church, Northampton County, 1750.
49. Egypt, near Coplay, Lehigh County, 1734.
50. Jordan, S. Whitehall Township, Lehigh County, 1744.
51. Weisenberg, in township of same name, Lehigh County, 1747.
52. Macungie, Ziegel, Weisenberg Township, Lehigh County, 1734.
53. Allentown.
54. Schmalzgass, New Jerusalem, in Salisbury Township, Lehigh County, near Emaus, 1740.
55. Upper Milford, near Old Zionville, Lehigh County, 1750.
56. Saucon, Christ's Church, near Hellertown, Northampton County, 1734.
57. Great Swamp, Lehigh County, 1 mile north of Spinnertown, 1734.
58. Springfield, Trinity, near Pleasant Valley P. O., Bucks County, 1745.
59. Tohickon, St. Peter's, Bucks County, 1743.
60. Neshaminy, Bensalem, Bucks County, 1710. (Dutch Reformed.)
61. Germantown, 1727. Now Presbyterian Church.
62. Philadelphia, First Reformed, 1727.
63. Whitmarsh, Montgomery County, 1725.
64. Whitpain (Witpen), Boehm's Church at Blue Bell, Whitpain Township, Montgomery County, 1747.
65. Coventry, Brownback's in Coventry Township, Chester County, 1743.
66. Providence, St. Luke's at Trappe, Montgomery County, 1742.
67. Falkner Swamp, in New Hanover Township, near Swamp Village, Montgomery County, 1725.
68. Skippack (Schip Bach) at Harleysville, Montgomery County, 1725.
69. Old Goshenhoppen, near Salford Station, Montgomery County, 1730.
70. Indianfield (Indian Creek), Christ's Church, near Telford, Montgomery County, 1745.
71. New Goshenhoppen, near E. Greenville, Montgomery County, 1727.
72. Jonestown, Lebanon County, 1765. A child of Swatara (21), and as such dates from 1739.
73. Cacusi (Gaguschi), St. John's, Hain's, near Wernersville, Berks County, 1736.
74. Hamburg, Berks County.
75. Sinking Spring, 5 miles from Reading.
76. Womelsdorf, Berks County.
77. Forks of the Delaware, now First Church, Easton, 1746.
78. Bethel, Salem Church, formerly Millersburg, Berks County.
79. Walmer's, Salem, Union Township, Lebanon County, 1750.
80. Bindnagel's, north of Palmyra, Lebanon County, ca. 1755.

81. Middletown, Dauphin County.
82. Marietta.
83. Manheim.
84. Pinegrove.
85. Orwigsburg.
86. Summit Station, Schuylkill County. Sommerberg (Summer Hill
2 miles distant).
87. McKeansburg, the seat of Yost's in 1820.
89. Pottsville.
90. New Philadelphia.
91. Minersville.
92. Mahanoy City.
93. Schuylkill Haven.
94. Bermudian, Mt. Olivet, Bermudian P. O., York County, 1745.
95. Heidelberg, Berks County.
96. Bern, Bern Township, Berks County, 1736.

CHAPTER VII

MISCELLANEOUS TOPICS

1. OLD AND LOST CHURCHES

There are many old and lost churches that deserve fuller mention. At most we have meager details, and cannot do them full credit.

The oldest church in our section of Pennsylvania is the historic REED'S (Rieth's) church (Lutheran) near Stouchsburg. It was built in 1727. At first the Reformed worshiped with the Lutherans, but a few years afterwards withdrew and built the Host Church, about five miles north of Womelsdorf.

Another old church is known as the GRUBBE or GRUBBEN Kirche.* It was two miles southeast of Lebanon and was founded about 1747. This was before Lebanon saw the light of day. After the founding of the city, the membership of Grubben gradually drifted to Steitztown, as Lebanon was then called. These members joined themselves to the Salem (Lutheran) and Tabor (Reformed) congregations. Nothing is left of old Grubben, except the ruins of an old graveyard.

The HILL or QUITTAHILLA Church, as it was first called, is the next in age to Reed's. It has been fully treated in the previous sketch furnished by Dr. S. P. Heilman, and needs no further notice.

The TULPEHOCKEN (Trinity) congregation, two miles east of Myerstown, dates from 1738. Its history has been ably written by Rev. H. J. Welker, its present pastor, as may be seen in a previous chapter.

*It may be of interest to know whence the name "Grubben" originated. It is supposed to have its origin in the nature of the soil where the church was built. It was a tough clay and not covered with heavy timber, but with tangled vines, dense bushes, and coarse weeds, which vegetation it was necessary to grub or dig out before using a plow. Thus "Grubben" would be allied to "grub" and "*graben*" (to dig), and used to designate soil that needed to be dug up before plowing, in contrast with shale (gravel) soil that was easily plowed.

The SWATARA Church, two miles northeast of Jonestown, was founded about 1739. About 1765 the membership drifted to the two towns that sprang up, northeast and southwest, Fredericksburg and Jonestown. See the sketch of the Jonestown Church.

The Host Church in Tulpehocken Township, Berks County, is also one of our old churches. The congregation had its services at first in the Reed Church, in 1727. They afterwards withdrew to the present location of Host, where their first church was built in 1733. This location, five miles north of Womelsdorf, was said to have been too inconvenient for their brethren farther west, and led to the building of another Tulpehocken Church in 1738, the one two miles east of Myerstown. The Host is at present a flourishing church, 193 years old.

HAIN'S Church, near Wernersville, of old known as Cacusi (Gagushi) from the Cacoosing Creek, was founded about 1736. A little log church was built in 1739. The oldest record calls it the "Congregation in Heidelberg," from the name of the township in which it was located. This church is still active. Sketches of Hain's and Host are given in a preceding chapter.

Near Hamlin, Bethel Township, Lebanon County, there is another old church whose origin goes back to 1752. It is known as KLOPP'S Church, though its real name is St. Paul. The original building is said to have been destroyed by Indians during the French and Indian War. The present building is the third.

Because of factional strife, this church has come into prominent notice. In 1884 another Reformed Church was built near by. The old church is now under the care of the German Philadelphia Classis—since 1907.

BELLEMAN'S Church in Center Township, Berks County, had its origin about 1746. It formerly belonged to Lebanon Classis but was dismissed at its own request to the German Philadelphia Classis in 1900. A short sketch is found in a preceding chapter.

The BERN Church in the township of the same name in Berks County was founded ca. 1736. It was the scene of Goetschy's labors in 1737 and of Lischy's in 1744. The church, formerly belonging to Lebanon Classis, was dismissed at its own request to Reading Classis in 1905.

There may be, no doubt, are, more "old and lost" churches that deserve notice, but they were not called to my attention. Among those transferred from Lebanon to Reading Classis we recall at present, in addition to those mentioned before, Epler's, five miles west of Reading, and Birdsboro, the latter in 1916.

Nearer the writer's home are two churches, each of which harbored a Reformed congregation which is now extinct. One is the BINDNAGEL's Church, named after a primitive settler in that region, three miles north of Palmyra. A log church stood there before 1755. The present brick structure dates from 1803 and retains many of the interior features of churches built at that time, such as the wine-glass pulpit, sounding-board, wide galleries, etc.

A goodly part of the membership was drawn to Palmyra. In 1853 Bindnagel's, Annville, and Bellevue were added to the Palmyra Charge. Dr. Hiester was pastor. For over twenty years the Reformed congregation has been extinct.

The second congregation referred to above was that of BELLEVUE, named after the village three miles north of Annville. The name has been changed since to that of Bellegrove. In 1851 the congregation asked to be connected with the Jonestown congregation. It was taken under the care of Classis and Jonestown and Bellevue made a charge. A call given to Rev. Joel L. Reber was confirmed. In 1852, when Annville was separated from the Lebanon Charge, Bellevue was separated from the Jonestown Charge to connect with Annville in the formation of a new charge—Palmyra, consisting of Palmyra, Campbelltown, Annville, and Bellevue. Rev. J. E. Hiester, who then entered on

his ministry, became the pastor. The next year, 1853, Bindnagel's was added.

We do not recall the year when the Belleview congregation ceased to exist, but it must be over twenty-five years. Built 1850.

In both these churches, Bindnagel's and Belleview (Bellegrove), the Lutherans have maintained their corporate existence to this day.

2. PIONEERS

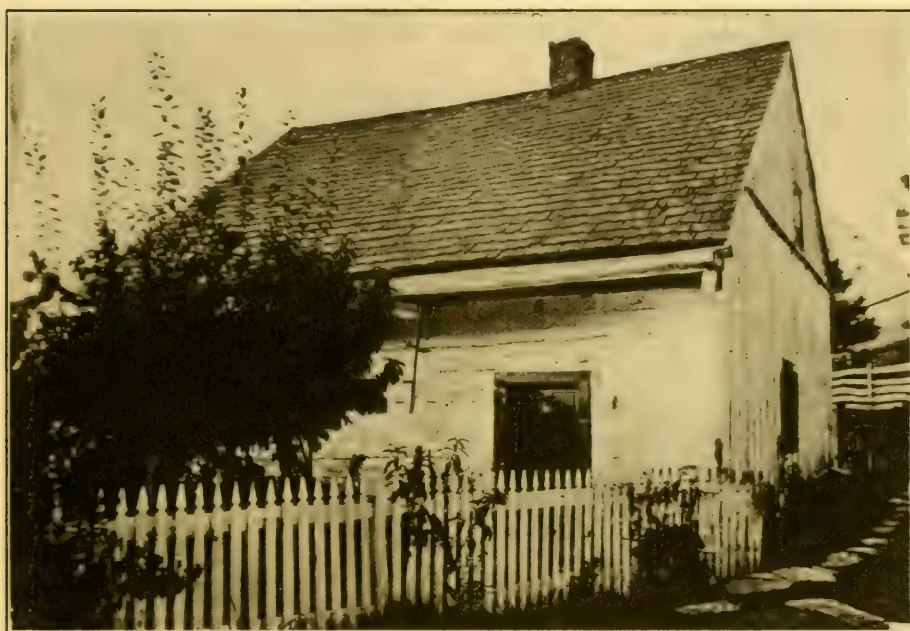
In speaking of pioneers of the Reformed Church our minds naturally revert to Boehm and Tempelman. These two labored before the Coetus was organized in 1747, both at first in the capacity of laymen.

JOHN PHILIP BOEHM came to America from the city of Worms, about 1720. Falkner Swamp, Skippack and Whitemarsh were the scenes of his labors though he appears at other places. In 1729 he was ordained. He was a man of wonderful energy and zealous in maintaining purity of doctrine. He died in 1749.

CONRAD TEMPELMAN was born at Weinheim, in the Palatinate, and baptized March 22, 1692. He was a tailor by trade and as such earned a livelihood, even after he came to America. In 1722 he married Anna Maria Barth. Between 1721 and 1725 he arrived in America with wife and two children, and settled in the Conestoga Valley, Lancaster County. In 1737 he took up 200 acres of land in Lebanon township, about four miles southeast of Lebanon, where he resided to the close of his life. The place is known as Tempelman's Hill. He was the second pastor at the Hill Church and the first at Grubben and Swatara.

From 1727-1751 he acted as a "Reader," but at his request he was ordained, and took his place as a minister with full clerical powers. He became blind in 1757, but still kept up occasionally his ministrations. He died 1761 honored by all. He and Rev. John Caspar Stoecker, the Lutheran pioneer in the Lebanon Val-

ley, were contemporaneous, and ministered to their respective congregations of several union churches. Boehm, in his letter of 1744 to the Synod of North and South Holland, pays this tribute to Tempelman:



Home of Conrad Tempelman Near Rexmont

"The surrounding congregations, around or near Canastocka (Conestoga),* have long ago taken up with a man, Conrad Tempelman by name (he is from Heidelberg), a tailor by trade, and have made the same their minister. I know him, for he was schoolmaster and reader in the Hill Church, when I served them at the beginning. Of the same I noticed at the time nothing wrong in his life or conduct, and since have heard of him nothing but what is praiseworthy, especially that he is very

*Conestoga here is not a town, but a region named after the stream that waters it.

watchful against the sects, and that his congregations are very much united."

In 1747 Schlatter visited Tempelman at his home and found him "a man of correct views, quiet and peaceable in his spirit, by which he has won the love and respect of the community."

REV. JOHN CONRAD BUCHER* is the soldier-preacher. His story reads like a romance.

He was born June 10, 1730, the son of John Jacob Bucher, Landvogt of the District of Neukirch, in the Canton of Schaffhausen, Switzerland. Intending him for the ministry, he was given the best educational advantages. He was connected with the celebrated institutions of St. Gall (1752), Basle, and Göttingen. At the age of twenty-five he relinquished his studies and entered the military service of Holland. How long he remained in it is not known. In 1756 we find him in Pennsylvania. After Braddock's Defeat he got a position in the Provincial forces:—"Conrad Bucher, Ensign, April 1st, 1758," 13th Company of "The Pennsylvania Regulars, consisting of three Battalions, the Hon. Wm. Denny, Esq., Lieutenant Governor of the Province of Pennsylvania, Colonel-in-Chief." His headquarters were at Carlisle, Pa.

February 26th, 1760, he married Mary Magdalena Hoch, of York, whose maternal blood was Huguenot, of the family of Lefevre. The marriage was solemnized by the Rev. Geo. Duffield, D.D. (Presbyterian.) Lieut. Bucher had the additional position of Chaplain. He itinerated from one military post to another, accompanied by his wife. Her certificate of church membership was issued for use *en route*.

He probably completed his ministerial studies under his wife's father, and his ordination was probably in 1763, that being the earliest date in his ministerial record.

*These facts of Rev. Bucher's romantic career are gathered from Eagle's "Notes and Queries" and Series, Vol. II.

July 12th, 1764, Lieut. Bucher was promoted to be Adjutant of the 2nd Battalion. Nineteen days afterwards—July 31st—he was made Captain.

"About this time (1763-1764) his life gradually merged from the service of King George to that of King Jesus." His ministrations were as follows: Carlisle, 1763-1768; Middletown, 1765-1768; Hummelstown, 1765-1768; Falling Springs near Conococheague (Chambersburg), 1765-1768.

According to his memoranda his pastoral services extended still farther westward, embracing Bedford, "near Fort Cumberland," Redstone (Brownsville), Big Crossings of Yiohgegheny, and Fort Pitt; together with nearer congregations at "Shippens-town," (Shippensburg), Sharpsborough, and Coxtown. What a parish!

May 16, 1769, he obtained a grant of 400 acres on the West Branch of the Susquehanna, as his share of a tract given to the officers of the First and Second Battalions, who served under Col. Bouquet.

This land he exchanged for a house and lot in Lebanon, and in the summer of 1769 he moved to that place from Carlisle.

Most probably he accepted a call to the German Reformed congregation at Lebanon.*

From Lebanon his tours embraced some of his old preaching stations, but also included new ones. On pages of a pocket almanac for 1768 these appointments are found: Lebanon, Quittapahilla, Hummelstown, Middletown, Buffalo, Jonestown, Klopp's, Chamberlin's, Carlisle, Falling Springs, Doctor Schnebley's, Conococheague (now St. Paul's, between Hagerstown and Clear Spring), Hagerstown, Peter Spang's, Sharpsburg, Bedford, Redstone, Heidelberg, Schaefferstown, Weisseichenland, Maryland, Maytown, Manheim, Rapho, Blasser's,† etc., etc.

*This is not a probability, but a fact. Rev. Bucher was pastor at Lebanon at this time. See sketch of 1st Reformed (Tabor) Church, Lebanon, in this volume.

†Near Elizabethtown.

Up to 1770 he had occasionally served at Reading. The result was a call. Ill health prevented consideration. The Coetus resolved that "the decision should be laid upon the conscience of Rev. Mr. Bucher" himself. After prayerful consideration, he declined the call "from love to his own congregation."

When the Revolution came, he joined his fellow citizens in their oath of allegiance, taken at Lancaster, June 10th, 1778 (his birthday.)

His nephew, John C. Bucher, of Harrisburg, says his uncle served for a time as Chaplain in the Army of the Revolution.

The Coetal minutes of 1779 mention his sickly condition; consequently he relinquished his more distant congregations.

August 15, 1780, he suffered a stroke of apoplexy, while solemnizing a marriage at Killinger's on the Quittapahilla, near Annville. In conveying his mortal remains back to Lebanon, the reverence of his people was such that instead of placing him on a vehicle, they carried him upon a bier the entire five miles. He is buried in the old Reformed Cemetery at Lebanon, in whose pulpit he had served twelve years. Four children also died in infancy. His wife remained at Lebanon until about 1812, when she was taken by her youngest son, Conrad, to spend the remainder of her days with him at Alexandria, Huntingdon County, Pa., where she died March 11, 1819.

LUDWIG LUPP was born January 7, 1773. He entered the ministry late, but long before, he had been doing good work in conducting prayer-meetings among his friends at home and where he was paying a visit. He was pastor at Lebanon from 1786-1798. He had no classical education, but was well-read and was well acquainted with the Bible. He had been a school-master in his early years.

But though lacking what we call a "finished classical education," yet he was a fruitful servant of the Lord. If his intellect was not as bright as those of some of his compeers, yet his

heart was educated in the fear of the Lord. He was untiring in his labors and tried to put every moment to some good use. When he remained over night on his pastoral tours, he was accustomed to have the neighbors invited to spend the evening in prayer and religious conversation. He died June 28, 1798, greatly beloved. Besides Lebanon, he also served Blaser's, Maytown, Rapho, and other congregations. It is said he preached his last sermon at Manheim, while ill, with his head tied up with a handkerchief.

The Hebron Diary records a remarkable event. The Moravian pastor at Hebron was invited to attend a confirmation service in the Reformed Church at Lebanon, on June 11, 1791. Rev. Ludwig Lupp, the pastor, confirmed fifty children. First there was a preparatory sermon, after which the children were twice catechised. Then the Lord's Supper was celebrated. The whole service occupied six hours, and there was much weeping in the church, because the hearts of the young people were greatly affected.

On June 10, 1797, Pastor Lupp confirmed seventy young persons in the same church. This was a large number, considering that Lebanon at that time was a small town.*

WILLIAM HENDEL, SR., D.D. This good and pious man was a native of the Palatinate. He came to America in 1764, and began his work at Lancaster, where he served from 1765 to 1769. At the same time he preached at Pequea (New Providence.) His second field was Tulpehocken, from 1769 to 1782. In 1782 he returned to Lancaster and served there from 1782 to 1794, when he was called to Philadelphia, his last charge. Dr. Hendel was a very pious, devoted, conscientious preacher.

He was a man of prayer and very earnest in his ministrations.

In 1788 the "English College of New Jersey" conferred upon him the title of Doctor of Divinity.

*From Miller's *Early History of the Reformed Church*.

Perhaps the service he rendered in Philadelphia has given him a higher place in the esteem of Christian men and women, than any other of his many services of faith and love. In 1798 Philadelphia was the victim of the second epidemic of yellow fever. The city was panic stricken. Nearly all the ministers fled from the city, leaving the victims of the plague to the mercy of God. Dr. Hendel, however, remained at his post, ministering to the sick and dying, entirely forgetful of self in his efforts to relieve and comfort the victims of the pestilence. He labored on and on, until at last, he, too, was attacked by the fell disease. He died September 29, 1798, and is buried in Franklin Square, which formerly was a cemetery. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Dr. Hendel was a man of ability. He and Nicholas Pomp were assigned by the Coetus the duty of preparing the *Synodal-Ordnung*, in 1792. In 1793 he helped to prepare the first German hymn book. He was a man of fine personal appearance. Does not inward beauty of character often show itself in outward appearance? The mind and spirit certainly have an influence on the body.

Dr. Hendel, in view of his kindly feelings toward his fellow men, and especially of his ministrations to the victims of fever, has been styled the "Angel of Mercy." Dr. Harbaugh calls him the "St. John of the Reformed Church."

FREDERICK LEBRECHT HERMAN was sixty years in the ministry, pastor at Easton, Germantown, Falkner Swamp, and other places. He was truly "abundant in labors." The record shows that he baptized 8,555, confirmed 4,600, married 2,600 couples, buried 2,280, and preached between 8,000 and 10,000 sermons. He became blind in old age. He died January 30, 1848, firm in the faith. In reply to one of his children's inquiry, he said: "It is well with me—I am nearing heaven—my body is very weak,

and will soon be dissolved; but Jesus my Redeemer will construct for me a glorified body from this mass of corruption:

Jesus lebt! wer nun verzagt
Der verkleinert Gottes Ehre.*

Jesus lives! whoever despairs,
He belittles God's glory.

Dr. Herman was the founder of the "Swamp College." Before the church had an institution to educate her ministers, he took students to his home and educated them as Gospel heralds. He was much interested in this work and was very successful. The work went on to such an extent that his house at Falkner Swamp came to be familiarly designated "The Swamp College." He thus educated for the ministry five of his sons, and Revs. John Guldin,* Benjamin S. Schneck, Thos. H. Leinbach, Joseph Dubbs, Peter Fisher, Abraham Berge, Richard Fisher, and David Young.

President Washington, to avoid the contagion of yellow fever in Philadelphia, is said to have made his home three months with Dr. Herman at Germantown, in 1793.

Dr. Herman was the head of the "Free Synod" and a very well educated man, the last of the missionaries sent over to America by Holland.

There are other pioneers, some perhaps as deserving of notice as those we have referred to. But there is not room to speak of all. In our brief sketches we may have repeated some facts mentioned before, but if bad news of people are carried from mouth to mouth and rolled as a sweet morsel under the tongue, certainly we can not be blamed for repeating good reports concerning our forbears.

3. NOTED MINISTERS

The ministers on the first roll of Lebanon Classis were J. H. Hoffmeier, William Hiester, William Hendel, Jr., H. B. Schaffner, Philip Mayer, William Pauli, Frederick A. Herman and

*The great-grandson of Rev. Samuel Guldin, the first Reformed preacher in Pennsylvania.

Jacob Boyer. It would be appropriate and interesting to record here a brief biography of these men. But time, space, and lack of data forbid. We give a few facts concerning some noted ministers, and include some of these Fathers of Lebanon Classis among them.

WILLIAM HENDEL, JR., D.D., was the son of the elder Hendel of the same name. His father saw to it that his son enjoyed the best educational advantages. He was graduated at Columbia College and subsequently at the Theological Seminary of New Brunswick, N. J.

His first pastoral charge consisted of Tulpehocken, Swatara and Millbach in Lebanon County, and Womelsdorf, Host, Salem and "Hehn's," (Hain's) in Berks County. This was in 1793. In 1823 he resigned his charge, but continued at Klopp's (Swatara) until 1829. From 1829 to 1846 he was without a charge. About 1828 he was given the title of D.D. by the New Brunswick Seminary.

Dr. Hendel was an ardent advocate of missions and a theological seminary for the Reformed Church. He suffered a great deal of persecution because of these views. But it could not dampen his earnest advocacy. He endured much opposition from his own people.

When there was a tie at Bedford, in 1824, while the question of establishing a theological seminary was under consideration, Dr. Hendel, who was president, is said to have arisen and calmly remarked "I vote for the Seminary." He added "I have broad shoulders and can bear much." He personally contributed \$1,000 to its establishment. He was also zealous in other work. On one occasion while on a ministerial visit to Lykens Valley he baptized twenty-five at one time in Hoffman's Church.

Dr. Hendel died at his home in Womelsdorf, July 11th, 1846, aged nearly 78 years.

PHILIP MAYER was born in Tulpehocken Township. His grandfather emigrated from Upper Host, Rhenish Bavaria. (Does this account for the name of the Host Church?) Philip was born in 1783. He early devoted himself to study, but had to struggle against untoward circumstances. He finished his education under the instruction of Dr. C. L. Becker of Baltimore.

In a sketch of himself he says he served the following congregations: Hain's, 3 years, Millersburg, 2 years, Berne, 7 years, Belleman's, 20 years, Hamburg, 25 years, Blue Mountain, 3 years, St. Michael's, 43 years. These were in Berks County. Schuylkill Haven, 3 years, McKeansburg, 3 years, Ringold, 28 years, Friedensburg, 47 years, Summerberg, 47 years, Zion's, 48 years. These were in Schuylkill County.

"Because the congregations of Berks County are separated from those of Schuylkill County by the Blue Mountains, my district was very extensive, and also, because of the Schuylkill River, very dangerous. I was often in great danger of the water, because at that time there were no bridges across the streams. Often I broke through the ice in time of great cold, so that I almost froze before I could reach a house to dry my clothes and warm myself again."

WILLIAM HIESTER was another of the Fathers of Lebanon Classis. He was born in Berne Township, Berks County, and was a cousin of Joseph Hiester, Governor of Pennsylvania, and a grand-uncle of the late Dr. J. E. Hiester of Annville. His theological studies were pursued under the oversight of Rev. Daniel Wagner of York, Pa. April 30, 1798, he was licensed as a catechist, which allowed him to preach and catechise, but not administer the sacraments. As such he labored in Donegal, Lancaster County. In 1799 he was ordained, and in 1800 accepted a call to Tabor Reformed Church, Lebanon, at the same time serving his Lancaster County congregations until 1808.

As pastor of the Lebanon charge, he served, not only Tabor, but also Jonestown, Schaefferstown, Annville, Campbelltown, Hill Church, Kimmerling's, Walmer's, and Bindnager's.

Rev. William Hiester was beloved by his people. He was a fluent speaker, using no notes on the pulpit. His memory was remarkable, always ready with an appropriate passage of Scripture.

Punctuality was also one of his traits. He could be depended on, "rain or shine." He yielded his spirit to Him who gave it February 8th, 1820, having passed his 58th year, leaving to his posterity a worthy example and an untarnished record.

JOHN GRING, another of the ministers on the early rolls of Classis, was a native of Cumru Township, Berks County. He came to Fredericksburg (then called Stumpstown) in 1824. He received his theological training from Revs. Wm. and C. A. Pauli at Reading. His wife was the daughter of Rev. John Waldschmidt.

Rev. Gring's father lost his money by endorsing so-called friends. Hence his son started out with \$800 debt. He was too poor to buy a horse at first, and therefore had to make his pastoral journeys on foot, frequently crossing the Blue Mountains. By teaching school and serving, the Grings managed to eke out a living on an average salary of \$250 a year. In those days a simple and stern life was not as rare as nowadays.

Rev. Gring was licensed at Bedford in 1824. As a specimen we give the certificate received by him from Synod:

Dieser, der Candidat Theologie, Johannes Gring, ist nachdem er in seinem Examen fähig befunden und sich und seiner Dieners Christi geziemenden Wandels befleissiget, von uns zum heiligen Predigtamt ordinirt, und als Mitglied unserer Reformirten Synode angenommen worden.

Dieses zu bestätigen haben wir unser Synodal Siegel untergesetzt; so geschehen in Bedford, den 3 ten Sept. 1824.

[L.S.]

WILLIAM HENDEL, Pres. p. t.

ALBERT HELFENSTEIN, per Scriba p. t.

Rev. Gring served the following: Pinegrove, 1826-1869; Ziegel (Zoar), 1827-1870; Fredericksburg, 1826-1870; Walmer's, 1827-1870; Shell's,* 1834-1850; Moonshine,† 1838-1846; Bindnagel's, 1843-1847; Mt. Aetna, 1847-1856.

As an explanation of the meager salary given to Rev. Gring, the following from the "Bethel Herald," formerly published by Rev. C. A. Butz, is in place: "At a certain church in the early days there were only two who paid \$1.00 per year for pastor's salary and a few who paid fifty cents. Many paid twenty-five cents, while still others paid as low as six and one-fourth cents." In other words, they gave a "fip," as the old Spanish coin, then current, was called.

Notwithstanding such drippings, Rev. Gring took a deep interest in the erection of the new church. Unable to give financial aid, he gave the labor of his hands. All the water used he carted on a wheelbarrow in a barrel a considerable distance. It being a brick church, no small quantity was required.

For many of the facts in the above sketch the writer would here acknowledge his indebtedness to "Stories of Old Stumptown" by Dr. E. Grumbine, and "The Rev. John Gring" by Rev. C. A. Butz, in the "Bethel Herald."

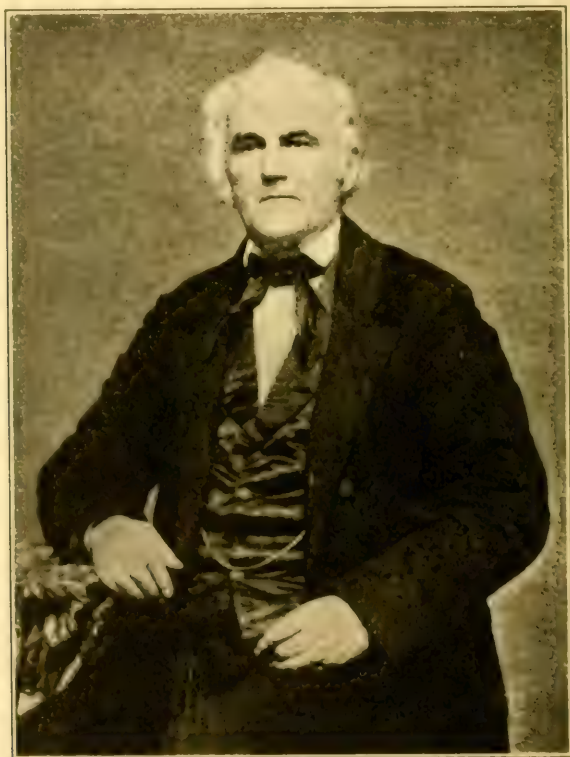
THOMAS H. LEINBACH** was born January 18, 1802, in Oley Township, Berks County, Pa. His parents were Daniel Leinbach and his wife Mary Magdalene, *nee* Hartman. When Mr.

*Near Shellsville (W. Hanover P. O.), Dauphin Co.

†Union Township, Lebanon Co., between the First and Second Mountains, near the East Hanover Twp. line.

**This sketch is taken from the "History of St. John's (Hain's) Reformed Church," by Rev. W. J. Kershner and Adam G. Lerch.

Leinbach was but fifteen years old, his father died. A few years later he was instructed in the doctrines and precepts of our holy religion, and confirmed by his pastor, Rev. F. L. Herman, who soon after became also his theological preceptor. He was licensed and ordained to the Gospel ministry by the "Independent Synod,"*



Rev. Thos. H. Leinbach

convened at Kutztown, Pa., in the fall of 1822. In the month of March, 1826, he accepted a call from the Tulpehocken congregation, and moved to the parsonage attached to the same, that

*This was "The Synod of Pennsylvania and Adjacent States," commonly known as "The Free Synod." It had its existence from 1822 to 1837, when it became merged with "The Synod of the United States."

spring, still retaining Millbach congregation as a part of his new charge. At the time of his death his charge consisted of six congregations. Rev. Leinbach was famous as a "catechist," and as such he was known throughout the Reformed Church. As a preacher he was very popular and beloved. He was married to Miss Elizabeth Seibert, by whom he had thirteen children. He died in Millersburg, Pa., on Thursday morning, March 31st, 1864, aged 62 years, 2 months, and 13 days, leaving a widow and ten children, with a multitude of spiritual sons and daughters to mourn their loss.

On Tuesday, the fifth of April following, his funeral took place. He was buried in the new cemetery attached to the old Tulpehocken Church, he being the first one laid in that consecrated ground.

Three of Rev. Leinbach's sons entered the ministry, Aaron S., Thomas C., and Samuel A., the last still with us.

HENRY HARBAUGH. Where shall we begin here and where end? Dr. Harbaugh's life is so rich in material worthy of record, that we are at a loss what to select. The best we can do is to pick out a few facts here and there, and refer the reader to fuller sketches of his life for other features.

Dr. Harbaugh was born near Waynesboro, Pa., October 28, 1817. He was the tenth of twelve children. He was educated in Marshall College and the Theological Seminary at Mercersburg. From 1845 to 1850 he was pastor at Lewisburg; from 1850 to 1860 at Lancaster; from 1860 to 1863 at Lebanon (St. John's); from 1863 to 1867 Prof. of Didactic and Practical Theology at Mercersburg.

When he made his appearance in Lebanon Classis, his influence at once was felt. His report as chairman of the Committee on the State of Religion (1850) is a remarkable paper. It is given in full in Chapter V.

Drs. Harbaugh and Hiester were congenial associates. Both, according to their own confessions, were what we call book-worms, and were fond of discussing theology. They often met in Dr. Harbaugh's study "um Theologie zu schwätzen." Dr. Hiester was well versed in German theology, and thus was of some aid to Dr. Harbaugh.

Dr. Harbaugh was an able and prolific writer. We cannot mention all his works. His writings on heaven and on the Church were widely read. "The Golden Censer" is a devotional work for the young catechumen. His "Hymns and Chants" was widely used as a Sunday School hymn-book.

Dr. Harbaugh was also a poet. He composed some very fine hymns. His "Jesus I Live to Thee" is recognized as a classic everywhere. It is so full of hope, confidence, trust, and union with Christ in life and in death, that it has no equal. We cannot resist the temptation to reproduce it here, in the hope that it may strike some eye that has not seen it, and thus furnish him with an anchor, while sailing through the troubled sea of life.

Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus, I die to Thee,
Whenever death shall come;
To die in Thee is life to me,
In my eternal home.

Whether to live or die,
I know not which is best—
To live in Thee is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine.

This hymn is sung every Sunday morning in the Mercersburg Academy, immediately before the sermon. It is also sung in many other lands. It has been translated into about twenty-five languages.

Dr. Harbaugh was a typical Pennsylvania-German, and was not ashamed of it. His "Harfe" comprises a number of poems written in the Pennsylvania-German dialect, that for beauty, pathos, and *naïveté*, can not be surpassed. "Des alt Schulhaus an der Krick," "Heemweh," and "Der Pihwie," are productions that touch the heart. We have given one in full in Chapter III—"Der Kerchegang in Alter Zeit." These effusions show that Dr. Harbaugh has completely sounded the depth of the Pennsylvania-German heart and emotions.

THOS. S. JOHNSTON, D.D., succeeded Dr. Harbaugh as pastor of St. John's, Lebanon. He was of Scotch-Presbyterian stock. His means were limited as a boy, and he had to "hoe his own row." At the age of 19 he entered the M. E. ministry. During 1847 and 1848 he was pastor at Lebanon and, though a young man, he preached so well that frequently among his hearers were many members of other churches.

In 1853, loath to leave Philadelphia, he accepted a call from the Presbyterian Church of Mantua. In 1864 he was elected as pastor of St. John's, and remained such twenty years.

Dr. Johnston was a man of genius. One of his fellow ministers called him the "oracle of the town."

He had great powers of adaptation. Though trained in the M. E. Church, yet he entered heartily into the spirit of the Reformed Church. During his pastorate at Lebanon, many improvements were made at St. John's. His pulpit discourses were rich and powerful.

Dr. Johnston was a very acceptable lecturer. "Love, Courtship and Marriage" was one of the most popular lectures of the day.

He served as school director, and for fifteen years was trustee of Palatinate College. He was also Secretary of the Board of Foreign Missions.

In 1884 he resigned the pastorate of St. John's. He died June 11, 1887. His dying whisper was "All One in Christ."

THOS. C. LEINBACH, the son of Thos. H. and Elizabeth (Seibert) Leinbach, was born at the old Tulpehocken parsonage, December 31, 1837. Reared in a pious home, he was baptized, instructed and confirmed in the Christian Church. He was one of three brothers who entered the ministry. He received his education in the public schools, Myerstown Academy, Franklin and Marshall College, and the Theological Seminary at Mercersburg, where he graduated in 1860. At first he assisted his father. He began his pastorate at Reamstown and Swamp congregations in Lancaster County. These were his first charge. Then followed in succession North Heidelberg, where he began his ministry on Christmas Day, 1860. His fourth congregation was Newmans-town, where he began his work December, 1860. His fifth congregation was Bernville, where he began March 30. Schaeffers-town was taken in 1863. In 1864 Millbach was added. The eighth was Host, where he assumed his duties in 1866. In 1866 he also served at Little Tulpehocken (Christ Church). In 1867 St. Michael's enjoyed his services. In 1874 we find him at Strausstown. His twelfth and last congregation was the Corner Church near Robesonia, beginning on Christmas, 1876. This church is familiarly known as "Die Eck Kerch."

He was a strong preacher, especially so in German. He was "dignified in person, reverent in spirit; genial, kind, helpful."



Rev. Thos. C. Leinbach

He was an able catechist. He followed the example of his father and furnished three sons for the ministry. He died May 1, 1909.

Baptisms, 6,016; weddings, 1,835; confirmations, 4,076; funerals, 3,107; sermons over 10,000.

For almost 50 years, he served only one charge, comprising at his death six country congregations.

DR. J. E. HIESTER was what we may call a pillar of Lebanon Classis. His advice and support was sought in behalf of different measures and projects.

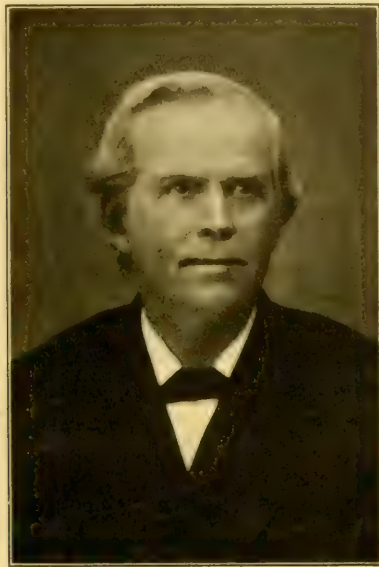
His great-grandfather was an emigrant from the Duchy of Wittgenstein, Province of Westphalia. Hon. Joseph Hiester, Governor of Pennsylvania, and his cousin, Rev. William Hiester, one of the Fathers of Lebanon Classis, were of the same stock. The subject of our sketch was a grandnephew of William, his grandfather having been William's brother.

Dr. J. E. Hiester was born June 3rd, 1826, near Belleman's Church, Berne Township, Berks County, and was reared near Strausstown, not far from the Blue Mountains. His youth was spent in the mill and on the farm of his father. He was baptized as a child by Rev. Thos. H. Leinbach, his pastor.

As a boy his education was meager. Previous to entering upon his studies for the ministry, he had about six months' schooling. While an inmate of the home of Rev. Thos. H. Leinbach, he attended the Myerstown and Womelsdorf Academies. In 1846 he went to Mercersburg and entered the Preparatory School of Marshall College. The mountain lad made good progress. The next year he entered the College, in which he was graduated in 1851. During his senior year he attended the theological lectures of Drs. Schaff and Nevin.

In the spring of 1852 he came to Annville and preached to congregations near Palmyra and Annville. In the fall of the same year, at a special meeting of Classis at Annville, Rev. Hies-

ter was examined and ordained, and a call to him from the Palmyra Charge confirmed. The same year Palmyra, Campbelltown, Bindnagel, Bellegrove and Annville were united into one charge under the care of Rev. Jonathan E. Hiester. Three of these congregations he served almost fifty years, having had no other charge. In 1865 Bindnagel's and Bellevue were detached from, and the Hill Church added to, this charge.



J. E. Hiester, D.D.

Dr. Hiester died January 7, 1901. His funeral was largely attended. About thirty ministers were present. To accommodate the crowds services were conducted in the auditorium of Jerusalem Reformed Church, Annville, in the Sunday School Room of the same, and in the U. B. Church. In the Reformed Church Dr. J. S. Stahr, of Franklin and Marshall College, read the Scripture lesson; Dr. E. V. Gerhart, of the Theological Seminary, offered prayer; Dr. Benj. Bausman preached the English sermon from Acts 20:24, and Rev. Thos. C. Leinbach the German sermon.

Dr. Hiester was married twice, the first time to Harriet Price, of Mercersburg, in 1852, by whom he had four children, one of whom survives, Jno. P. Hiester, a printer of Chicago. The second wife was taken in 1860, Mary C. Marshall, of Annville, by whom he had four children, three of whom survive, Mrs. Lizzie H. Sprenkle, of York, Pa.; Rev. Anselm V. Hiester, Ph.D., Professor of Economics and Sociology in Franklin and Marshall College; and A. C. M. Hiester, a printer of Annville.

Dr. Hiester was a frequent delegate to the Synods, Eastern and General. His counsel was sought.

For about 35 years he was the Stated Clerk of Lebanon Classis, beautifying its record with his fine penmanship (see pp. 172, 180) and exact statements. He was the chairman of many important committees, the Committee on Reconstruction being one of these. He was also a trustee of Palatinate College, and at one time President of the Board.

Dr. Hiester was a student and burnt the midnight oil. His lamp could be seen shining from his study-window, when all others had disappeared. There, amidst his extensive library, he wrote for about ten years the notes on the Sunday School Lessons.

His library was "up-to-date." It was rich in theology. He and Dr. Harbaugh spent many an hour together, the former aiding the latter in giving the views of the German theologians, in which he was well versed.

In 1877 he received the degree of D.D. from Franklin and Marshall College.

But Dr. Hiester was not merely a book-worm. He was a versatile man, and in order to keep in good health and benefit by exercise, he engaged in outdoor work. He was a fine florist. At one time he had over fifty varieties of the finest dahlias in his garden with many other fine flowers.

He was an expert worker in wood, making dainty articles with the scroll-saw, convenient and tasty book-cases, and other articles of furniture.

On entering his library one would see on the wall a clock, around the dial of which was the Scriptural passage, "Redeeming the Time." He certainly practiced it.

Dr. Hiester had artistic tastes. He designed baptismal, confirmation, and wedding certificates which had a ready sale.

Dr. Hiester was quiet and reserved, as men of thought are apt to be. Yet he commanded the respect of all.

He was not what you might call an orator, but, nevertheless, he was a plain, forcible speaker in the pulpit and a close reasoner, and altogether orthodox.

Dr. Hiester had no "sermon barrel." He believed in adapting the sermon to the time and the occasion. Once, when requested to preach in another field, some of his hearers expressed their surprise that he needed special preparation. "An old sermon would be new to us." "How would you like," the Dr. replied in his blunt way, "to wear the trousers now which fitted you twenty years ago, when you were a boy?"

He was conservative in his views and yet progressive. His influence was widely felt. "He being dead yet speaketh."

Dr. Hiester was a pure Pennsylvania-German. He was not ashamed of it. In an address given on the occasion of the 40th anniversary of St. John's congregation, Lebanon, Pa., Dr. Hiester said: "The Pennsylvania-German character is one of the noblest characters in the world, when it receives education and culture; but sometimes it requires considerable rubbing and polishing until it shines. I have never been ashamed that I am a Pennsylvania-German, but on the contrary, I am proud of it. I like the German *Gemuthlichkeit*,* their industry, their thrift, and above all, their honesty."†

*Good nature, heartiness.

†"History of St. John's Reformed Church," by Rev. Henry H. Ranck.

In the report on the State of Religion and Morals which is found in the proceedings of Lebanon Classis, which met in Bernville, May 20, 1901, occurs the following paragraph: "But it is necessary to record that our well-beloved brother, Rev. Dr. Jonathan E. Hiester, who spent all the years of his fruitful ministry within the bounds of Lebanon Classis, and who served as our Stated Clerk for the past thirty-five years, has gone out from among us and entered upon that higher ministry of the saints in glory. He was a wise counsellor and a steadfast friend, a faithful and earnest preacher of the Word of God, whose example as well as precept was a great power for righteousness. His devotion to his people, his Classis, his Church, and his Divine Master, his painstaking accuracy, his loving and progressive conservatism, constitute a rich legacy to his surviving brethren, and though dead he yet speaks to us and urges us to renewed fidelity."

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
"Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell,
When I embark;
"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

[We offer no apology for what we have written concerning Dr. Hiester. We might say, however, that the length of this sketch is due to the facts that the data were abundant and accessible, and that the writer enjoyed the acquaintanceship of the Dr. from the time of his confirmation to the time of his pastor's death.]

BENJAMIN BAUSMAN, D.D. This was truly a man of God. All who knew him acknowledged it. His influence and efforts were always put forth in behalf of that which was good and noble.

Dr. Bausman was born in Lancaster, June 28, 1824. From 1846 to 1852 he spent at Mercersburg, in Marshall College and the Theological Seminary. Here he was the pupil of two noted teachers, Drs. J. W. Nevin and Philip Schaff. He was a classmate of Dr. J. E. Hiester.

Dr. Bausman's first pastorate was at Lewisburg, 1853-1856. The next year he made a trip to Europe and the Holy Land. The outcome of this tour was "Sinai and Zion," published in 1861. From 1857 to 1859 he served his charge in Lewisburg. In 1859 he became editor of the Messenger, serving as editor-in-chief at times and sometimes as assistant.

In 1861 he took charge of the congregation in Chambersburg, and in 1863, of the First Church in Reading. Here he labored effectually for almost ten years. From 1873 to 1900 he was pastor of St. Paul's, Reading, and continued its efficient and sole pastor for 27 years. From 1900 to 1909, the year of his death, he had associated with him Dr. Chas. E. Creitz.

Dr. Bausman was active in church work, not merely in his own parish, but in the church field at large. He was editor of the Guardian from 1867 to 1881, of the *Hausfreund* from 1867 to 1903. He was connected with the management of Bethany Orphans' Home from 1865 to 1903, and in his death the Home lost one of its best friends. He was active and took a prominent part in many Church Boards—the Board of Visitors of the Theological Seminary, the Board of Trustees of Franklin and Marshall College, the Board of Trustees of Synod, the Board of Trustees of the Society for the Relief of Ministers and their Widows, the Sunday School Board, the Board of Home Missions, and the Board of Foreign Missions.

Besides, he wrote many articles for the press, many essays and addresses, and published a number of books, among which were "Sinai and Zion" (1861), "Harbaugh's Harfe" (edited 1870), "Wayside Gleanings" (1875), "Bible Characters" (1893), "Precept and Practice" (1901).

It is impossible here to give an adequate idea of Dr. Bausman as a man. Among his noble characteristics was his sensitiveness, his impressionable nature. "The outside world had easy access to his soul. The trees spoke to him. The rivers sang to him. A beautiful sunset flooded his soul. A kindness touched him profoundly. A thrust hurt him to the quick."*

Dr. Bausman was very fond of flowers and of children, the flowers of the human race.

He was a sincere man, hypocrisy and flattery were foreign to his nature. He was plain, and outspoken, entirely frank. His judgment was good and reliable. He was thorough in his work and exact. He was a great reader and bought the latest books, if they deserved a place in the library.

Though well-informed and rich in thought, he made preparation for every public address. The Doctor was a man of prayer. He knew whence to obtain power.

Though Dr. Bausman was a power in the pulpit, yet he did not undervalue the duty of a pastor. "The first great duty of a pastor is to get a realizing sense of the wants of the people under his care. Where and how do they live? What are their surroundings at home? Over what roads have they traveled thus far? What road are they traveling now? What are their daily duties, trials and wants?"†

Dr. Bausman died May 8, 1909, full of faith and in the assurance of eternal life. His visions were now made real.

*Dr. C. E. Creitz in "The Life of Rev. Benjamin Bausman, D.D., LL.D.," by Rev. H. H. Ranck.

†From "The Centurian."

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy.
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who stand before a demagogue
And down his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

[For data in the above sketch we are indebted to Ranck's "Life of Dr. Bausman."]

4. THE "FREE" SYNOD

The American people have always been a liberty-loving people, and anything that savored of depriving the people of their rights, real or supposed, met with opposition.

At first ministers were sent from Holland as missionaries. Afterwards many of the ministers received their training from certain clergy who took them as students into their home and instructed them. Some of these clergy gained quite a reputation for such work.

When a Theological Seminary was proposed, a resolution was passed by Synod forbidding hereafter any minister to receive students for education in theological studies. This action was resented and opposed. It seemed like depriving individuals of rights which they had exercised before, and concentrating these rights in an institution, not thinking perhaps of better and more uniform instruction they would receive in a seminary, was viewed as depriving former instructors of rights peculiarly their own. Besides, they opposed centralization in Church, as well as in State.

When the Seminary was established, some congregations withdrew from the Synod and joining other independent churches,

formed themselves into what they termed "The Synod of the Free German Reformed Congregations of Pennsylvania." This title was afterwards changed to "The German Reformed Synod of Pennsylvania and Adjacent States." Generally it was referred to as the "Free" or "Independent" Synod. This movement had its greatest support in Eastern Pennsylvania, particularly in Berks and Montgomery Counties.

Dr. F. L. Herman was the leader in this movement, and most of his students when they entered the ranks of the ministry joined it.

It flourished from 1822 to 1836, when it was dissolved, the members joining "The Synod of the German Reformed Church in the United States."

The attitude of Lebanon Classis in this matter was that of loyalty to the regular organization. At one time the question was asked at a meeting of Classis, whether it is the duty of a member to serve congregations that had severed their connection with the mother Synod. The answer was that it was not, without, however, denouncing the seceders or using uncomplimentary language, but stating that they had the right and privilege of returning to the fold whenever they wished to do so, which they did in 1836. They were received with open arms, and both wings found it better for the brethren to dwell in unity.

5. UNION CHURCHES

In the early settlement of Eastern Pennsylvania the Lutherans and the Reformed lived as neighbors, but not as close as now because of the scant population in that day.

When they built their first churches they frequently joined hands, poverty forbidding the erection of separate churches. Though the distinctive denominational spirit was strong among some of the clergy, the knowledge of distinctive church doctrines was limited among the peasant class to minor phases.

These they overlooked and built many union churches. "And to this day in the valleys of the Hudson, the Mohawk, the Schoharie and the Swatara, the children of those Palatines, still Lutheran and Reformed, worship side by side as their fathers of the sixth generation gone worshiped on the Rhine."*

The union of the Reformed and Lutheran Churches of Prussia in 1817 into the "Evangelical" Church, no doubt strengthened the union idea.

But it may be questioned whether it is always the best policy. It may be under certain circumstances, but in general it is like two families occupying the same house. In most such cases they are better neighbors, when they live apart, than when they dwell under the same roof. By too close association one is apt to discover the weaknesses and minor faults of his neighbor, and these may loom up so large as to hide his own, more or less. When at a respectable distance, these blemishes appear less.

Both Reformed and Lutheran Churches at present do not give encouragement to the building of union churches, but this does not mean a spirit of antagonism. In fact, we think the two churches are drawing closer to each other. The Inter-Church World Movement promises better things.

6. MORAVIANS

Moravians came to Pennsylvania as early as 1734. When Whitefield, the Evangelist, was on his second visit to America in 1840, he advised Count Zinzendorf to send an evangelist to the Pennsylvania-Germans, which he did. Afterwards Zinzendorf himself came, claiming he was a Lutheran and superintendent of the Lutheran Church. In 1742 missionaries were sent out by the Bethlehem Colony. They went two by two and visited the German settlements. They gained quite an influence in certain quarters and some adherents. They visited Tulpehocken

*Cobb's *"Story of the Palatines."*

and the Hill Church among others. The "Tulpehocken Confusion" was the result, a deplorable state of affairs.

The object of Count Zinzendorf was to form the "Congregation of God in the Spirit," a spiritual union of the different churches. The claim was that this would not interfere with loyalty to one's own denomination, but some of the measures sought to be carried out made this claim doubtful. They even declared the deposition of Pastor Stoever of the Hill Church.

In many cases a feeling of opposition arose, which led to the incorporation of anti-Moravian articles into church agreements and constitutions. For instance, in the Hill Church Rules of 1744, article IV reads as follows:—"It shall absolutely not be allowed by either party to any preachers, let them call themselves Lutheran or Reformed, if they have but the slightest external fellowship with those so-called Herrnhuthian or Moravian Brethren, much less, if they should even teach their principles, nor yet to any other Sectarian Ministry, of whatsoever name they may be, to teach in this church, nor even to perform the slightest clerical service."

This sounds extreme in our days, but it was an expression of feeling against proselyting. We see nothing obnoxious in the Moravian brethren of the present day, but we recognize them as a band cultivating a section of the Lord's Vineyard. They are serving the Lord in chants and hymns and have aided others in doing so by manufacturing pipe organs. Nearly all the early pipe-organs were made by Moravians. Tanneberger and Bachman of Lititz were of their number.

7. CONFLICT OF LANGUAGES

Our forefathers came from Germany and, of course, worshiped in their native speech. The German people have always clung tenaciously to their own tongue. The English language was regarded as an intruder and not entitled to any considera-

tion; in fact, it was considered a duty to prevent it from gaining a hold.

In 1806, in the First Church at Philadelphia, a Brotherhood was organized "to preserve the German language, divine services, and schools." The next year they petitioned the Consistory for financial aid, in which occurs the following: "The result of the last election was secured with heavy cost. If it had not been done, we would have been lost entirely and would have to submit to the English yoke." This expresses the idea exactly. The English language was regarded as the imposition of a burden.

This uncharitable attitude towards English caused much suffering to the Church, divided many congregations and lost many members to the Church. As the English language was the official language of the country the Church ought to have recognized that the German tongue could not gain a permanent foothold in America and it should have built up and fostered English congregations, when they demanded them, especially in the cities. They should have recognized the fact that English-speaking persons like to hear the Gospel proclaimed in their native tongue as well as Germans do in theirs. How often we wish to deny to others rights and privileges which we claim as altogether our own!

By reference to Chapter V. it will be seen that frequent difficulties arose from this cause. The growth of a more charitable spirit is noted step by step.

The minutes of Coetus were recorded sometimes in German, sometimes in Dutch* and a few times in Latin. There was strife in Philadelphia before the first English services were intro-

*To give our readers some idea of Dutch, as distinguished from German, we cite a passage from Boehm's Report of 1744:

De Gemeente te Falkner Swamp heeft een van hout wel gebouwde Kerke opgerecht, welke langen tyd kan duuren; maar sy is nog by de zestig pond op schuldig. En sy heeft als nog geen woonhuysen, nog voor den predicaent, nog voor voorlezer.

Translation: The congregation at Falkner Swamp has erected a well built church of wood, which will last a long time; but they are yet about sixty pounds in debt. And they have as yet no dwelling-house, either for the minister or the schoolmaster.

duced in 1806. In Reading there was no English preaching until 1842. In 1847 language dissension caused a division in Lancaster.

In 1869 the word "German" was dropped from the title of the Church, so that it is no longer the German Reformed Church, but "The Reformed Church in the United States." Since that date the Church has been progressing in English, though rather slowly at times. The late World War has given more impetus to the movement. The revulsion of feeling against everything that was German caused many a congregation to drop German services altogether. But is there not danger in some cases of the English element exhibiting and putting into practice the same spirit in denying to old German members worship in their own tongue, as the German element formerly showed toward their English brethren?

8. "NEW-MEASURISM"

The Reformed Church has always stood for educational religion. By this is meant not a religion built and founded upon education, upon the training of the intellect, but a religion of the heart, enforced and enlightened by mental training and discipline. A religion of the head alone has no saving power, and a religion of the emotions is unstable.

We ought to be careful here not to be uncharitable in our judgments. The Lord does not act on all hearts in the same way. The disposition and temperament of a person must be taken into account. One may grow up in the Way, as Samuel and Timothy; another may need a catastrophic conversion like Saul. Sudden conversions may be genuine, but a conversion is not genuine, because it is sudden and attended by manifestations of aroused and excited feelings. A religion of no feeling is to be deplored as much as a religion of all feeling.

In the first half of the 40's of the last century the emotional type of religion manifested itself within the bounds of Lebanon

Classis. In 1843 there was complaint against Rev. J. C. Bucher, of Reading, because of "new measures" introduced. In 1844 the report on the state of religion states that the cry in opposition to "night-meetings," "protracted-meetings," and "prayer-meetings" is still heard, "but it produces no longer the impression which it did in former years."

At various places and at different times these manifestations were seen. The pendulum swung from one extreme to the other, until finally it gained its accustomed sweep. The attitude of Classis was that of avoiding extremes, neither encouraging unbridled manifestations of feeling, nor condemning all methods differing from those to which they had been accustomed. Occasionally we find a few indiscreet words, but they are a mere individual outburst.

"In his 'History of the English People,' Green declares that the first preaching of Whitefield and Wesley, and the Methodists, 'stirred a passionate hatred in their opponents,' and likewise a passionate enthusiasm, for 'women fell down in convulsions; strong men were smitten suddenly to the earth; the preacher was interrupted by bursts of hysteric laughter or of hysteric sobbing.' 'All these phenomena of strong spiritual excitement,' says the historian, 'were aroused by the terrible sense of conviction of sin and a new dread of hell.' The historian notes, with evident gratification, the eventual outflow of this 'grotesque and sublime' religious enthusiasm into a new channel, when Charles Wesley 'came to add sweetness to this sudden and startling light. . . . The wild throes of hysteric enthusiasm passed into a passion for hymn-singing, and a new musical impulse was aroused in the people, which gradually changed the face of public devotion throughout England.'"

The best evidence of a changed heart is, after all, a changed life. If such is the case, the way it is brought about is of secondary consideration. And let us recognize the fact that dif-

ferent individuals may reach the same goal by different routes. A hallelujah meter hymn may praise the Lord as effectively as a long meter tune, provided that the spirit actuating the singer is right.

9. THE LITURGICAL CONTROVERSY

Perhaps the less said about this matter the better. There was a time when each one deemed it his duty to arrange himself on one side or the other. But the "difference of opinion" raged so strong, that it threatened to disrupt the Church. But finally and fortunately the Peace Commission healed the breach, and by this time the wound has healed, though the scar remains.

Should public worship be liturgical, i. e., should it be conducted according to a fixed, churchly order, or should it be altogether free? The liturgical party claimed a more churchly spirit and wanted worship conducted "decently and in order." The anti-liturgical party claimed that the Lord should be worshiped in "spirit and in truth." But order and spirit are not necessarily antagonistic. The spirit may pervade the form and the form may be the garment of the spirit.

Here, as well as in other spheres, we are apt to think that we are altogether in the right and those opposing us are altogether in the wrong.

"Oh, wad some power the giftie gie us

"To see oursel's as ithers see us!

"It wad frae monie a blunder free us

"And foolish notion."

The protest against the "Order of Worship" voiced itself in the "Myerstown Convention" of 1867. It is referred to in chapter V., and here we need not go into detail.

The Mayer Liturgy of 1841, the "Provisional Liturgy" of 1857, the "Order of Worship" of 1866, the "Western Liturgy" of 1867, and the "Directory of Worship" were different steps in the solution of this problem.

At present each congregation is left free to conduct its worship as it sees fit. And that depends to a great extent how they have been trained in former years.

10. EDUCATION

The missionaries sent over by Holland in the early career of the Reformed Church in the United States were educated men, very often the graduates of universities. It was perfectly natural that they should have faith in educational religion, as well as religious education. These men to supply the lack of an educational institution for training ministers, took private students under their personal care and gave them instruction in the languages and theology, until the church would be able to establish its own Divinity School.

In the mean time the laity were not neglected. Nearly all the early churches had their parochial schools near by, under the care of a schoolmaster hired by the church. The master often served as organist and chorister of the church. The school, of course, was under the oversight of the pastor. This continued until the Free Schools were introduced in 1835. The attempt to set up a system of "charity" schools in 1755 has been referred to in the Introduction, to which we refer the reader for further information.

In 1787 Franklin College was founded in Lancaster, Pa. In this institution the Coetus expected that its hopes would be realized, in that now there would be an opportunity for educating ministers. The College was designed to give the Germans of Pennsylvania an opportunity of educating their sons and daughters. Among the men prominent in establishing Franklin College were a number of Reformed preachers and laymen, among whom were Dr. Wm. Hendel, Rev. Albert Helfenstein, Hon. Jos. Hiester, Dr. Caspar Weyberg and others.

The youth were to be taught "German, English, Latin, Greek, and other learned languages, Theology, the useful arts, sciences,

and Literature." The College in a few years began to decline, because of a lack of financial support. It occupied a two-story brick building erected during the Revolution as an arsenal. It was subsequently sold and converted into dwelling houses. The building is still to be seen on North Queen Street.

In 1825 a Theological Seminary was opened by the Reformed Church in connection with Dickinson College at Carlisle, Pa. Dr. Lewis Mayer was Professor of Theology.

In 1829 the Seminary was removed to York, Pa., where it remained until 1837. In 1831 a High School was established to give instruction in preparatory studies. This school was removed to Mercersburg in 1835 and became Marshall College, named after Chief Justice John Marshall.

In 1837 the Seminary was also removed to Mercersburg. Here the names of Nevin and Schaff became prominent.

In 1853 Marshall College was removed to Lancaster and united with Franklin College forming Franklin and Marshall College. In 1871 the Seminary followed the College to Lancaster where the two institutions still carry on their work.

The establishment of the Theological Seminary met at first with much opposition especially in Eastern Pennsylvania. (See "The Free Synod.") All concentration movements were looked upon with suspicion. But finally the cause prevailed due to the persistent sowing of good seed by certain men. "Few people have reflected that much of the seed from which the institutions of the Church have since reaped good fruits in the Lebanon Charge was sown by him." (Rev. Wm. Hiester).*

Within the bounds of Lebanon Classis were a number of academies which afforded opportunities for preparatory study. Among these we may mention Lebanon, Annville, Myerstown, Womelsdorf, Palmyra, Schaefferstown, and Jonestown. In 1866 Lebanon Valley College, a United Brethren Institution, began

* *The Fathers of the Reformed Church*, by Dr. Henry Harbaugh, Vol. III, p. 96.

its career at Annville. In 1886 Schuylkill Seminary, a school of the Evangelical Association, was removed from Reading to Fredericksburg. In 1894 Albright College at Myerstown opened its doors. This is an institution of the United Evangelical Church. All these schools, though not all are Reformed, have contributed to the enlightenment of their respective communities and have afforded young men the opportunity of making preparation for the sacred ministry.

One institution has not been mentioned here, but has not been overlooked. This is Palatinate College, an institution founded by Lebanon Classis. In 1853 Classis appointed a committee to take into consideration the expediency of establishing within the bounds of Classis a classical school. The next year the committee reported in favor of the project. In 1866 the propriety of purchasing Myerstown Academy and a resolution preparatory to the establishment of a Classical College were considered. The College was established in 1866. From the first it suffered from the burden of a debt which constantly increased. The recreancy of its first president was another disadvantage. In 1884 the College was sold to W. E. Brunner, Geo. G. Heilman and Henry Loose, who managed the institution under the name of "The Palatinate College Association, Lt." About 1894 the buildings and grounds were sold to the Trustees of Schuylkill Seminary, and since that year Albright College has taken the place of Palatinate College for the citizens of Myerstown.

Some remarks on the general subject of Education will be found in the Introduction pp. 15-18.

II. CATECHISM AND HYMN-BOOKS

The Reformed Church is a Reformation Church and its Catechism or fundamental principles of its creed dates from Reformation times. It was published in 1563, written at the request of

Elector Frederick the Third, Ruler of the Palatinate, by Caspar Olevianus and Zacharias Ursinus. It is the standard of the Reformed Church. Max Goebel says it combines the earnestness of Luther, the simplicity of Zwingli, the mildness of Melancthon, and the fire of Calvin. It aroused much opposition when published, antagonized not only by Catholics, but also by Lutherans and others. But it has weathered the storm and holds a place second to none at the present day. One writer says: "The Heidelberg Catechism is recognized throughout the Protestant world as the best and choicest of the creeds to which the Reformation era gave rise: specially notable, at once, for its freedom from the controversial spirit of the age, and for the high tone of spiritual experience which it depicts."*

This catechism takes its name from the city of Heidelberg on the Neckar, in Germany, where it was written and first published. It was taught in America before the Pilgrims landed in 1620. It is also accepted by the Dutch, and when they settled New Amsterdam (New York) in 1614, they brought it to America.

Many editions of this noted book have been published and in many languages.

In 1863 the Reformed Church celebrated the Tercentenary of the Heidelberg Catechism. At this time a noted edition of this work appeared, prepared by a committee of which Dr. E. V. Gerhart was chairman.

The fathers made a great deal of catechization. The Catechism was one of the text-books of the parochial school. Some pastors had classes of catechumens numbering as high as 70. (See sketch of Rev. Ludwig Lupp in this chapter, section 3.)

We append the first Question and Answer† of the Catechism,

*Cobb's Story of the Palatines.

†The Catechism is composed of 223 Questions and Answers, following the Socratic method of instruction.

which has indeed proved a comfort to many in distress of body and soul.

Q. 1. What is thy only comfort in life and death?

A. That I, with body and soul, both in life and death, am not my own, but belong to my faithful Savior, Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me that, without the will of my Father in heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Therefore, by his Holy Spirit, He also assures me of eternal life and makes me heartily willing and ready henceforth to live unto Him.

This is not so much a source of knowledge to the intellect as food to the hungry, drink to the thirsty, and a balm to the sin-sick soul.

HYMN BOOKS

To moderns singing is an essential part of worship. In the period before the Revolution, the Church mostly used the "Marburg" hymn-book, so called from its place of publication. Some also used the Palatinate Hymn-Book.

In 1793 Synod appointed a committee to prepare another book.

"Resolved, That a hymn-book be prepared, of which the Psalms shall be taken from Lobwasser and Spreng's improved version, and the Palatinate Hymn-Book shall form the basis of the hymns, with this difference only, that some unintelligible hymns be exchanged for better ones." On this committee were Messrs. Hendel, Helffrich, Blumer, Wagner, Pauli and Mann. They produced the "Neues und Verbessertes Gesangbuch." This book was marred by a number of rationalistic hymns, which voiced the spirit of the age.

In 1841 Synod appointed a committee to prepare a better book. They brought forth "Sammlung Evangelischer Lieder."

In 1857 Synod appointed another committee, of which Dr. Schaff was the chairman. This resulted in producing a book of high grade which is still in use—"Deutsches Gesangbuch."

The collection of "Psalms and Hymns" was first made by the Maryland Classis and afterwards adopted by Synod in 1830.

In 1890 appeared the Reformed Church Hymnal still in use. Now (1920) a new hymnal has appeared.

12. MISSIONS

Some weeks ago we received, in answer to an inquiry, a letter giving the unusual statement, that a certain church gives more to others than it expends on itself. This is a rare case generally. In our own estimation, our own needs demand a much larger expenditure than the needs of others. This was not the case here.

The last command of our Savior was to give the good news to others. "Go ye, therefore, and teach all nations." Instead of "Get all you can and keep all you can," Christianity says "Share with others what the Lord gives you."

It is remarkable how long the Church was in fully realizing this truth; in fact, she has not yet fully realized it. There are a few who have had, and some who have now, a realizing vision of Christ's last message, but the Church as a whole has not yet reached that stage.

The missionary spirit was at a rather low ebb in the early history of Lebanon Classis. In fact, there was a good deal of opposition in Eastern Pennsylvania. The pioneers of the mission cause encountered obstacles in their path.

About the first specific reference to this cause is that in 1833 it was resolved that a missionary sermon (*missions-predigt*) should be preached at the annual meeting of Classis.

In 1837 Classis formed itself into a Missionary Society. It held its first meeting during the sessions of Classis at Elizabethtown in 1838.

In 1844 we have recorded the first instance of practical help, when the Harrisburg congregation, Rev. J. F. Mesick, pastor, sent a box of clothing and other useful articles to Broosa, Asia Minor, where Rev. Benj. Schneider was laboring as a missionary of the American Board.

Soon after Dr. Harbaugh had been received (1850) as a member of Lebanon Classis, he preached a missionary sermon to Classis on Isaiah 42:3.

The collections for missions were meager at this time, at many places wanting altogether. The Home Mission Board was organized in 1826, but for some time the Classis disposed of its own funds directly. The Foreign Mission Board was not organized until 1838. From 1840 to 1865 the Church's contributions were distributed by the American Board.

The first suggestion of a mission in China occurs in the minutes of 1867. The Classis was willing to pledge its churches for an amount adequate to support it. Nothing came of this at the time. The Church took up this matter later and now the work is progressing.

In 1873 the minutes state that the committee of missions beg leave to report that the Foreign Mission Board had taken action, looking to the establishment of a mission in Japan. This was soon established, and Rev. A. D. Gring began his labors in 1879. Now the work has grown to large proportions and calls for additional aid.

Missions at the present day receive more attention. But the field is large. "The harvest is plenteous, but the laborers are few." When we consider what Christianity stands for, it is sad to see that the Church does not rise to her opportunity. When we consider that 100,000,000 people of the world are without missionary help and enlightenment, that one-seventh of the world is Moslem, and that in Africa Islam makes ten converts to Christianity one; that one-half of the world is with-

out doctors, nurses, drug stores, and hospitals; that, while in the United States there are 700 people to one doctor, in non-Christian lands there are 2,500,000 to one doctor; when such facts confront us, we should receive additional impetus to follow the Savior's command, "Go and teach." A good soldier obeys the orders of his captain.

Let us also not forget that we as a nation and as a Church are beneficiaries of missionary effort. The Gospel was brought to England in the sixth century from Rome by Augustine; thence the Pilgrim Fathers and others before them sowed the seed or rather transplanted the growing plant into the soil of freedom.

The Reformed Church of Europe, as well as others, received the good news from Anglo-Saxon and Irish missionaries, and when our church gained a footing in this land, it was fostered and cherished by missionaries from Holland. Where would we be if others had not cared for us? Do we appreciate what they did for us? If so, we can express our appreciation in no better way than by giving the light to those who dwell in darkness.

13. SUNDAY SCHOOLS

The Sunday School is the nursery of the Church. But it has not always been recognized as such. At first it met with opposition, and after it gained a foothold many viewed it with the eye of suspicion. Many thought it interfered with the catechetical classes.

Before the introduction of Sunday Schools, there were parochial schools, and in them was given religious as well as secular instruction. Reading, writing, arithmetic, and singing, together with the Bible and the Catechism, were taught.

In some places there were also what we would call Children's Day exercises. "The first Children's Day service of which we have a record was held in the Reformed Church at Lebanon, on Sunday, June 24, 1792. The service was held in the school house, in the rear of the church. The pastor was Rev. Ludwig

Lupp, and the program used on this occasion is still preserved. Of course, it was in German. There were no English services at that time, and there was of course, no Sunday School. (The latter was started in 1828.) At this Children's Day service there was responsive reading by the pastor and the school, and there was a choir which rendered music. "The program is pervaded by a beautiful Christian spirit. Jesus is represented as the great Children's Friend, whose blood cleanseth from all sin. Notwithstanding their sinfulness, He welcomes all and imparts His grace to all who seek Him. The children are asked to dedicate themselves to Him in body, soul and spirit."*

The oldest Sunday School of the Reformed Church is that of the First Reformed Church in Philadelphia. It is also the oldest in the city. It was organized April 14th, 1806.

It may seem strange to us at the present day that the early Sunday Schools were held in the parochial school house. It seems as if the church was regarded as too sacred a place for a school. As seen already, the children had their exercises in the school house, at the rear of the church, in Lebanon in 1792. The writer is told that in his home town (Annville, Pa.) the Sunday School held its sessions in the parochial school house opposite the church, and then, when the session ended, the school, led by the superintendent, marched over into the church to attend services there. This was as late as 1845.

Tabor's (Lebanon) school was organized in 1830. Dr. Jos. L. Lemberger is its sixth superintendent (emeritus). In date of origin it is the second in the city and in the county.

We have referred to opposition which Sunday Schools at first encountered. A meeting was held in Heidelberg Township, Berks County, on the 21st of May, 1829, at which Bible and Missionary Societies and Sunday School Unions were designated "works

*Early History of the Reformed Church, Miller.

of supererogation designed to elevate and sustain the authority of the priesthood." They were said to be "dangerous to the liberties of the people." This was like a thunderstorm, which, though darkening the atmosphere for a time and rending the ears by repeated reverberations of sound, clears the atmosphere and brings back the bright rays of the sun.

It may be instructive to note the different steps which the Sunday School takes in the records of the Classis.

In 1827 "Sabbath Schools are beginning to be much encouraged both by ministers and lay members."

In 1837 "vice and crime are still too prevalent, although efforts are put forth to establish weekday devotions and Sunday Schools."

In 1839 "the number of Sunday Schools is increasing, and the incalculable benefits of the same are constantly becoming more evident."

"Resolved, That it be recommended to all the consistories and ministers under our care, to establish German and English Sunday Schools so far as practical, wherever they can be established in our bounds."

In 1840 the introduction of Sunday Schools is again recommended, and also the teaching of the Heidelberg Catechism.

At a meeting of Classis in Reading, May 30, 1840, the different Sunday Schools gathered in the Reformed Church at half past three, on Sunday afternoon. They nearly filled the lower room. They were addressed by Rev. J. H. Schmalz on Luke 24:11. "The sight of so many children was indeed solemn and heart-inspiring. The benefits and blessings which such schools produce must be obvious to every unprejudiced person."

In 1844 Revs. Dr. Bossler and J. F. Mesick and Elders D. W. Gross and John Lutz were appointed to represent Classis at a Sunday School convention, to meet at Harrisburg, May 30th, 1844.

"At the monthly concert of prayer for Sabbath Schools the custom has been introduced by having an essay read by one of

the teachers on some subject selected by himself, on the duties of teachers, parents and scholars with regard to Sunday Schools."

But we will cite no further. The immense strides which the Sunday School has made in the last fifty years will be evident to any one tracing its history. It has grown like the Biblical mustard tree. One year ago there were in the Reformed Sunday Schools 295,608 scholars. What a power for good in advancing the Kingdom!

14. ORPHANS' HOME

The cause of the orphan should demand the sympathy and the help of everyone and especially of church members. When there is no one to take fatherless or motherless children into their arms, the Church should perform this duty, just as Christ forbade little children to be turned away, but received them himself into his open arms.

Within the bounds of Lebanon Classis there is an orphans' home of which the Church may justly feel proud—Bethany Orphans' Home at Womelsdorf, Pa. It has had its ups and downs, but has weathered the storms of adversity which beset it during its career. It has also had, and still has, many friends who respond to the calls for help from time to time.

The results accomplished fully justify the labor of love and the sacrifice, and the expense. Many useful men and women have gone forth from the Home to take their places in the ranks of business and of the Church, some entering the professions of the ministry, medicine, and the law, attaining even the Judge's bench.

The first reference to an institution of this kind is found in the minutes of 1862. (We quote from the minutes of Synod.)

"On the subject of an orphans' asylum, which subject was referred to the classes, Lebanon Classis took action as follows:

" 'Much as we see and feel the necessity of having an institution for the poor, and so follow the example of our Savior in having a special regard for the suffering in body as well as for the

ills of the soul, yet in the present state of political trials as well as financial troubles, we deem it inexpedient to do any thing in the matter for the present.’”

This was the time of the Civil War, when affairs were “out of joint.” The Classis thought it inadvisable to enter upon such a project. Yet the next year Rev. E. Boehringer started the project himself, and under the blessing of God it has prospered far beyond his expectations.

The history of the Home has been given in outline in the “Sketches of the Congregations,” so that it is unnecessary to repeat here.

The best way to get a fair idea of what the Home is and is doing, is to visit it on Anniversary Day, which is held every year in the month of August.

15. RETROSPECT AND PROSPECT OF THE REFORMED CHURCH

To some persons a retrospect—a look backward—is a most satisfactory look. The past to them is the embodiment of every thing good and noble. The people were better, the institutions more efficient, vice less rampant, and hypocrisy less prevalent.

While we should revere the past, we should not worship it. A retrospect may be beneficial, if we note the mistakes and weaknesses of our predecessors, and thus be led to avoid the snares and footfalls into which they fell. For they were weak, erring mortals, just as we are. Humanity and the Church are making progress and adapting themselves to changed conditions. This age can not be clad in the garments of the past, as little as the growing young man can don the garb of the child.

In previous chapters we have described to some extent the state and condition of the Church. Previous to 1747, when Rev. Michael Schlatter was sent to Pennsylvania to organize the independent and scattered congregations, there was no central author-

ity. It was a chaotic stage. Every congregation did "that which was right in its own eyes."

Rev. Schlatter united the scattered forces into the Coetus, an advisory body having full authority only when its measures were approved by the Church of Holland. This state of affairs continued until 1793, when the spirit of independence caused the Coetus to sever its connection with the mother church of Holland, just as it had brought about independence in the political sphere.

In 1793 the Coetus became a Synod. There were 22 ministers, chiefly confined to Pennsylvania and Maryland. There were no classes until 1820, when the Synod was divided into eight.

These were the times that tried men's souls, times of hardship, trials, and sacrifices, poor roads, scarcity of vehicles, great distances to be traversed, few ministers, lack of modern comforts and conveniences, with dangers from marauding savages and wild beasts. All these contributed their share to what some people term the "good old times." Were they to pass through them for one month, we think they would change their ideas somewhat.

The Reformed Church has been termed the Church of the martyrs from the quantity of blood shed by her early adherents. So the Reformed Church of Pennsylvania might be called the Church of hardship and sacrifice, from the hard times she had to pass through. But trials and tribulations, if endured in the proper spirit, have a ripening effect. "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

The Church started in 1820 with eight classes; now the number has increased to 62. Lebanon Classis began with eight ministers; now it has 22. In the interim it has furnished the material for the formation of Lancaster Classis in 1852 and Schuylkill Classis in 1884. For increase of membership we refer the reader to the tables given on pages 68, 195, 196.

In recent years, notwithstanding the distracting influences of the World War, the Church shows a gain of about three per cent. In 1915 the average per member for benevolence was \$2.12; in 1919 it was \$2.93, a gain of over 40 per cent. Since 1919 gifts for benevolence have been quadrupled.

A view of the apportionment* status affords food for reflection. It is not as it ought to be, but matters are becoming better. The apportionment paid by the whole Church is 56.88 per cent., by the Eastern Synod 56.83 per cent, by Lebanon Classis 41.39 per cent.

But what of the future? We think affairs will improve. The Church has a call now to which she should respond heartily. We are in the midst of the Forward Movement. Things look promising. We expect the Church will rise to the opportunity. There is certainly a demand for an improved state of affairs. The following data of Church life including all denominations, call for a forward movement:

One-half of the Church members do not attend services regularly.

Two-thirds of the members contribute very little to the support of the Church.

Nine-tenths of the members attend no prayer-meeting.

Five-sixths have little interest in promoting the kingdom in any way.

Nine-tenths in average churches do no real service at all.

Ninety-five out of 100 have not yet led a soul to Christ.

Here there is certainly room for improvement. What human organization would have kept together so long under such conditions? The fact that the Church has not yet collapsed is proof that she is intended for something higher.

*Apportionment is the term applied to the quota placed upon each congregation by the higher church judicatories. Its payment is not compulsory, but should be regarded as morally obligatory. A budget of expenses is made by Synod, and apportioned among the Classes and the Classes apportion it among the congregations.

But how can things be made better? By every one being faithful and doing his duty. Each one has his part to do, however low and insignificant it may appear to him. Yet it is a part that no one else can do. In the words of Henry Van Dyke:

This is my work; my blessing, not my doom;
Let me do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work, my blessing, not my doom;
Of all who live I am the only one by whom
The work can best be done in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

And we may add that this idea does not apply only to church work, as we term it, but to our secular tasks as well. The sooner we put religion into our daily work the better. It should permeate our whole life, not merely show itself on Sunday.

Carrying out this idea would indeed be a forward movement, and the Church would be nearer her goal fixed by her Master. It would be the beginning of the realization of the prayer "Thy Kingdom Come."

"Oh where are Kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

"For not like kingdoms of the world
Thy Holy Church, O God;
Though earthquake shocks are threatening her,
And tempest are abroad.

"Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands."

ADDENDUM

PLAIN FIELD BONDS (Page 120)

[This was received too late for publication in its proper place.]

The following from Dr. James Crawford explains the Plainfield Bond matter: "The investment, I think, was about \$16,000. Of course, when it was made somewhere in the early '40's, it was regarded as reliable by the Trustees of the Theological Seminary. At a somewhat later period the bonds ceased paying interest. The default on the interest involved the Seminary in serious financial embarrassment. The most practical way out of the embarrassment was through the adoption of the Plainfield plan, by which the Classes and individuals (many of them ministers) made themselves responsible for certain amounts and interest to be paid on them, until they were satisfied. Then began a long, long struggle to secure the payments of the individual obligations. Many of them were paid and unfortunately many others remain unpaid.

"The Treasurers of the Board of Trustees persisted through many years in their efforts to secure their payment. I think that the Plainfield Bonds have long since ceased to be a matter of concern to the Board of Trustees of the Theological Seminary. The subject was kept before the Church very prominently for more than twenty years."

CHARTER OF LEBANON CLASSIS

AN ACT TO INCORPORATE TRUSTEES OF THE LEBANON CLASSIS OF THE REFORMED CHURCH IN THE UNITED STATES

WHEREAS the ministers and elders forming the Lebanon Classis of the Reformed Church in the United States, consisting of citizens of the State of Pennsylvania, have represented that by donations, bequests or otherwise of charitably disposed persons, they are possessed of moneys for benevolent and pious pur-

poses, and the said ministers and elders have reason to expect further donations for similar uses, but from the scattered situation of the said ministers and elders and other causes, the said ministers and elders find it difficult to manage the said funds in the best way calculated to answer the intention of the donors. Therefore.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same :

That Rev. William M. Reily, Rev. Franklin W. Kremer, Rev. A. S. Leinbach, F. W. Hoffman, M.D., and Joseph Coblentz, M.D., and their successors duly elected and appointed in manner as is hereafter directed, be and they are hereby made, declared and constituted a corporation and body politic and corporate, to have continuance forever by the name, style and title of "Trustees of Lebanon Classis of the Reformed Church in the United States," and by the name, style and title aforesaid shall forever hereafter be persons able and capable in law, as well to take, receive and hold all and all manner of lands and tenements, rents, annuities, franchises and other hereditaments which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, bequeathed, devised or otherwise conveyed to or acquired by the said ministers and elders of the Lebanon Classis of the Reformed Church in the United States, or any other person or persons, to their use as in trust for them, and the same lands, tenements, rents, annuities, liberty, franchises, and other hereditaments, including personal property, are hereby vested and established in the said corporation and their successors forever, according to the original use and intent for which such devises, bequests, gifts and grants were respectively named, and the said corporation and their successors are hereby declared to be seized and possessed of such estate and estates therein

as in and by the respective grants, bargains, sales, enfeoffments, releases, bequests, devises and other conveyance thereof, is or are declared limited, or expressed; also that the said corporation and their successors at all times hereafter shall be capable and able to purchase, have, receive, take, hold and enjoy in fee simple or of lesser estate or estates, any lands, tenements, rents, annuities, franchises and other hereditaments by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation or devise of any person or persons, bodies politic and corporate capable and able to make the same; and further that the said ministers and elders under the corporate name aforesaid and their successors make, take and receive any sum or sums of money and any portion of goods and chattels that have been given to the said ministers and elders, or that shall hereafter be given, sold, leased, devised or bequeathed to the said corporation by any person or persons, bodies politic or corporate that is able or capable to make a gift, sale, bequest or other disposal of the same, such money, goods or chattels to be laid out and disposed of for the use and benefit of the aforesaid, agreeable to the intention of the donors and according to the objects, articles and conditions of this act.

SEC. 2. That no misnomer of the said corporation and their successors shall defeat or annul any gift, grant, devise, bequest to or from the said corporation, Provided, The intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant or other writing, whereby any estate or interest was intended to pass to or from the said corporation.

SEC. 3. That the said corporation and their successors shall have full power and authority to make, have and use one common Seal with such device and inscription as they shall see fit and proper, and the same to break, alter and renew at their pleasure.

SEC. 4. That the said corporation and their successors, by the name, style and title aforesaid, shall be able and capable in law

to sue and be sued, plead and be impleaded in any court or before any judge or justice in all and all manner of suits, complaints, pleas, matters and demands of whatsoever nature, kind and form they may be, and all and every matter and thing to do in as full and effectual a manner as any other person or persons, bodies politic and corporate within this Commonwealth may or can do.

SEC. 5. That the said corporation and their successors shall be and hereby are authorized and empowered to make, ordain and establish by-laws and ordinances, and do everything incident and needful for the support and due government of the said corporation and managing the funds and revenues thereof, Provided: The said by-laws be not repugnant to the Constitution and laws of the United States, to the constitution and laws of this Commonwealth, to this act or to the constitution, laws and regulations of the Synod of the Reformed Church in the United States.

SEC. 6. That the said corporation shall consist of five persons, neither more nor less, who shall be members of the Reformed Church and continue to be members of the said corporation for the term of five years, each term of office to end always on the first day of July; and the said Lebanon Classis of the Reformed Church shall annually change one-fifth of the said board or corporation in such manner as to the said classis shall seem proper, but the same person may not be re-elected until after he shall have ceased to be a member of said board or corporation for at least one year, Provided, however, That the aforesaid Trustees to wit: Reverend William M. Reily, Reverend Franklin W. Kremer, Reverend Aaron S. Leinbach, F. W. Hoffman, M.D., Joseph Coblentz, M.D., shall continue in office as follows: one of them until the first day of July in the year of our Lord one thousand eight hundred and seventy; one until the first day of July, one thousand eight hundred and seventy-one; one until the first day of July, one thousand eight hundred and seventy-two; one until the first day of July one thousand eight

hundred and seventy-three; and one until the first day of July, one thousand eight hundred and seventy-four; these different terms of office to be distributed by lot or otherwise by the said corporation among themselves at their first meeting; and further, if the place of any member of the said corporation be made vacant by death, resignation or otherwise, it shall be the duty of the remaining members of the said corporation at the first meeting held, at which such vacancy shall become known, to elect and appoint a person who is a member of the Reformed Church within the bounds of Lebanon Classis to the office of trustee or a member of the said corporation, who shall, however, hold office for the unexpired term of the member creating such vacancy, and the person thus elected by the said corporation shall not be re-eligible by the Classis aforesaid until after he has ceased to be a trustee for the period of at least one year; and further, if the Classis aforesaid fail during any year to change one-fifth of the members of this board or corporation, then the vacancy occurring on the first day of July, according to the provisions and restrictions of this act, shall be filled by the said corporation, and the person thus elected and appointed shall be a member of the said corporation the term of five years.

SEC. 7. That the corporation aforesaid shall have power and authority to manage and dispose of all moneys, goods, chattels, lands and tenements and hereditaments and other estate whatsoever committed to their care and trust by the said Lebanon Classis of the Reformed Church, but in case where special instructions for the management and disposal thereof shall be given by the said classis in writing under the hand of their clerk, it shall be the duty of the said corporation to act according to such instructions. Provided: The said instructions shall not be repugnant to the constitution and laws of the United States, or the constitution and laws of this Commonwealth, or to the provisions and restrictions in this act contained.

SEC. 8. That the said corporation shall and may have a President, a Vice-President, who shall also be the Secretary or Clerk, and a Treasurer, the President and Vice-President to be chosen by the said corporation out of their own number as often as they shall see proper and according to the rules by them to be prescribed, but the Treasurer is to be elected annually by the said classis from among the members of the said corporation in such manner as to said Classis seems proper, and the same person shall be re-eligible to the office of treasurer by the said Classis from year to year, so long as he continues to be a member of said corporation; and the said corporation shall have authority to appoint such other officers and servants as shall by them, the said corporation, be deemed necessary, to all of which officers the said corporation may assign such a compensation for their services and such duties to be performed by them, to continue in office for such a time and to be succeeded by others in such way, the Treasurer being excepted, conformably to the provisions of this act, as the said corporation shall direct.

SEC. 9. That three members of this board or corporation, whereof the President or in his absence the Vice-President, shall be one, shall be a sufficient number to transact the business thereof and to make by-laws, rules and regulations, Provided: That previous to any meeting of the board or corporation for such purposes, not appointed by adjournment, ten days notice shall be previously given thereof by a circular sent by mail or otherwise to each member of the corporation.

SEC. 10. That the said corporation shall keep regular and fair entries of their proceedings and a just account of their receipts and disbursements in a book or books to be provided for that purpose, and their Treasurer shall once in every year exhibit to the Classis aforesaid an exact state of the accounts of the corporation.

SEC. 11. That the said corporation may take, receive, purchase, possess and enjoy messuages, houses, lands, tenements,

rents, annuities and other hereditaments, real and personal estate of any amount not exceeding ten thousand dollars, but the said limitations not to be considered as including the annual collections and voluntary contributions made in the churches under the care of the said Lebanon Classis of the Reformed Church in the United States.

B. B. STRANG,

Speaker of the House of Representatives.

CHARLES H. STINSON,

Speaker of the Senate.

Approved the Eighteenth day of April, Anno Domini, one thousand eight hundred and seventy.

JNO. W. GEARY.

Office of the Secretary of the Commonwealth,

Harrisburg, Pa., May 4th, A. D. 1871.

Pennsylvania, ss:



I do hereby certify, That the foregoing and annexed is a full, true and correct copy of the original Act of the General Assembly, entitled, "An act to Incorporate Trustees of the Lebanon Classis of the Reformed Church in the United States" as the same remains on file in this Office.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the Seal of the Secretary's Office to be affixed the day and year above written.

J. M. MEAKLEY,

Deputy Secretary of the Commonwealth.

BOOKS AND PAMPHLETS CONSULTED

Four manuscript volumes Minutes of Lebanon Classis.

Minutes and Letters of the Coetus of Pennsylvania.

Life and Letters of Rev. John Philip Boehm, Prof. W. J. Hinke, D.D., Ph.D.

History of the Reformed Church in the United States, Rev. Prof. James I. Good, D.D.

History of the Reformed Church in the United States, Rev. Prof. Jos. H. Dubbs, D.D.

Five volumes Minutes of Eastern Synod.

Historic Manual of the Reformed Church, Rev. Prof. Jos. H. Dubbs, D.D.

Harbaugh's Fathers of the Reformed Church.

Fifty years of Lancaster Classis, Rev. D. W. Gerhart, A.M.

Colonial Records of Pennsylvania.

Sachse's Narrative and Critical History of Pennsylvania under German Influences.

Sachse's German Sectarians.

Dutch and Quaker Settlements of Pennsylvania, John Fiske.

The American Revolution, John Fiske.

Miller's Early History of the Reformed Church.

Cobb's Story of the Palatines.

Egle's History of Dauphin and Lebanon Counties.

Rupp's History of Berks and Lebanon Counties.

Rupp's History of Lancaster and York Counties.

Life of Conrad Weiser, Rev. C. Z. Weiser.

Whittier's Poems.

Old Salem, Rev. Theodore E. Schmauk, D.D., LL.D.

Life of Rev. Benjamin Bausman, D.D., LL.D., Rev. Henry H. Ranck.

History of Bethany Orphans' Home, Rev. Thos. M. Yundt.

History of St. John's, Lebanon, Rev. H. H. Ranck.

History of St. John's (Hain's) Reformed Church, Rev. W. J. Kershner and Adam G. Lerch.

Record of St. John's Reformed Church, Sinking Spring, Rev. W. J. Kershner.

History of St. Paul's (Klopp) Reformed Church, Hamlin, Pa., Rev. C. A. Butz.

History of Tabor (First Reformed) Church, Lebanon, Pa.,
Rev. D. Earnest Klopp, D.D.

History of St. Mark's Reformed Church and Sunday School,
Lebanon, Pa., Rev. I. C. Fisher, D.D.

Fifty Years of Church Life at Rehrersburg, Rev. L. D.
Stambaugh.

History and Souvenir of St. Paul's, Bismarck, Rev. W. C.
Hess.

Brief History of the Allegheny Reformed and Lutheran
Church, Revs. J. V. George and Chas. G. Heffner.

Bindnagel's Church.

Lebanon County Historical Society Publications.

Ancient and Historic Landmarks in the Lebanon Valley, Rev.
P. C. Croll.

Harbaugh's Harfe.

Reformed Church Messenger.

We would hereby extend our thanks to the following for the
use of cuts and for information given:

Rev. U. Henry Heilman.

Rev. David Scheirer.

Rev. I. M. Beaver.

Rev. W. J. Lowe

Ministers of Lebanon Classis.

Prof. Geo. W. Richards, D.D.

Prof. I. H. DeLong, Ph.D.

Rev. Chas. E. Schaeffer, D.D.

Rev. J. Rauch Stein.

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Rev. George B. Raezer.

Dr. S. P. Heilman.

Dr. E. Grumbine.

Jos. L. Lemberger, Phar.D.

A. W. Hiester.

A. C. M. Hiester.

MEETINGS OF LEBANON CLASSIS

Date	Kind	Place	President	Stated Clerk*
1820—Apr. 30	Annual	Lebanon	William Hendelt	Henry B. Schaffner†
1821—May 20	Annual	Elizabethtown	Henry B. Schaffner	William Hiester
1822—May 5	Annual	Tulpehocken†	William Hiester	Philip Mayer
1823—Apr. 27	Annual	Orwigsburg	Philip Mayer	William Pauli
1824—May 16	Annual	Maytown	William Pauli	Albert Helfenstein
1825—May 2	Annual	Lebanon	William Hendel	Benjamin Boyer
1826—Apr. 23	Annual	Jonestown	Benjamin Boyer	John Gring
1827—May 13	Annual	Womelsdorf	John Gring	Daniel Hertz
1828—May 5	Annual	Marietta	Henry B. Schaffner	Chas. A. Pauli
1829—May 17	Annual	New Holland	William Hendel	Chas. A. Pauli
1830—May 9	Annual	Stumpstown††	Chas. A. Pauli	Henry Kroh
1831—May 9	Annual	Womelsdorf	Henry Kroh	Dan'l Zacharias
1832—May 20	Annual	Manheim	Dan'l Zacharias	Frederick Herman, Jr
1833—May 6	Annual	Annville	Frederick Herman, Jr	Martin Brunner
1834—Apr. 24	Annual	Columbia	Martin Brunner	F. M. Raschig
1835—May 17	Annual	Oley	William Hendel	John Gring
1836—May 1	Annual	Zion's Church**	John Gring	Henry Wagner
1837—Apr. 23	Annual	Lebanon	Martin Brunner	H. B. Schaffner
1838—May 13	Annual	Elizabethtown	H. B. Schaffner	David Bossler
1839—May 26	Annual	Bernville	David Bossler	Thos. H. Leinbach

* At first termed Secretary. † All titles are omitted in these columns. ‡ Near Myerstown. †† Now Frederickburg, Pa. ** Strasburg Twp., Lancaster Co.

1839—Aug. 23	Special	Lebanon	Wm. Hendel, p. t.	Thos. H. Leinbach
1839—Sept. 11	Special	Lebanon	Wm. Hendel, p. t.	Thos. H. Leinbach
1840—May 30	Annual	Reading	Thos. H. Leinbach	Christian Weiler
1841—Feb. 3	Special	Myerstown	Thos. H. Leinbach	Christian Weiler
1841—May 22	Annual	Lancaster	Christian Weiler	A. L. Herman
1842—May 8	Annual	New Holland	A. L. Herman	Emanuel Hoffheims
1843—May 27	Annual	Marietta	Emanuel Hoffheims	J. A. Reubelt
1844—May 17	Annual	New Holland	David Bossler	John F. Mesick
1844—June 4	Adjourned	Womelsdorf	David Bossler	John F. Mesick
1845—Jan. 14	Special	Tulpehocken Ch*	David Bossler	John F. Mesick
1845—May 17	Annual	Schaefferstown	Thos. H. Leinbach	P. D. Schory
1846—May 19	Annual	Elizabethtown	J. C. Bucher	P. D. Schory
1847—Apr. 30	Annual	Orwigsburg	J. W. Hoffmeier	P. D. Schory
1848—May 12	Annual	Palmyra	Joel L. Reber	J. W. Hoffmeier
1848—Nov. 14	Special	Reading	Joel L. Reber	J. W. Hoffmeier
1849—May 11	Annual	Millersburg†	Thos. H. Leinbach	J. W. Hoffmeier
1850—Jan. 22	Special	Myerstown	Thos. H. Leinbach	Chas. F. Hoffmeier, p.t.
1850—May 5	Annual	Jonestown	David Bossler	J. W. Hoffmeier

* Near Myerstown. † Berks Co.

1851—Apr. 3	Special	Lebanon	T. H. Leinbach, p. t.	Chas. F. Hoffmeier, p.t.
1851—May 27	Annual	Manheim	Henry Harbaugh	J. W. Hoffmeier
1851—Aug. 20	Special	Lewistown*	Moses Kieffer, p. t.	J. W. Hoffmeier
1851—Sept. 3	Special	Jonestown	Thos. H. Leinbach, p. t.	F. W. Kremer, p. t.
1852—Mar. 9	Special	Reading	Moses Kieffer, p. t.	C. W. Shultz, p. t.
1852—May 14	Annual	Annville	A. S. Leinbach	F. W. Kremer
1852—July 16	Special	Reading	A. S. Leinbach	C. W. Shultz, p. t.
1852—Sept. 1	Special	Annville	Thos. H. Leinbach, p.t.	F. W. Kremer
1852—Nov. 9	Special	Reading	A. S. Leinbach	A. L. Herman, p. t.
1853—Jan. 11	Special	Reading	A. S. Leinbach	F. W. Kremer
1853—May 17	Annual	Reading	Thos. H. Leinbach	F. W. Kremer
1854—May 19	Annual	Bernville	J. W. Hoffmeier	F. W. Kremer
1854—Sept. 25	Special	Schuylkill Haven	J. W. Hoffmeier	I. E. Graeff, p. t.
1855—May 18	Annual	Pottsville	A. S. Leinbach	J. E. Heister
1856—Feb. 11	Special	Hamburg	A. S. Leinbach	C. W. Shultz, p. t.
1856—Mar. 26	Special	Tulpehocken†	A. S. Leinbach	J. E. Heister
1856—May 2	Annual	Myerstown	J. D. Zehring	J. E. Heister
1856—June 20	Special	Myerstown	J. D. Zehring	J. E. Heister
1856—Dec. 31	Special	Myerstown	J. D. Zehring	J. E. Heister

Record of Special meetings from 1857 to 1864 lost.

* Schuylkill Co. † Near Myerstown.

1857—May 22	Annual	Hamburg	I. E. Graeff	J. E. Heister
1858—May 14	Annual	Straustown	W. A. Good	J. E. Heister
1859—June 3	Annual	Jonestown	Thos. H. Leinbach	J. E. Heister
1860—May 18	Annual	Orwigsburg	A. S. Leinbach	J. E. Heister
1861—May 10	Annual	Schuylkill Haven	F. W. Kremer	Abraham Romich
1862—May 30	Annual	Hamburg	J. E. Heister	Geo. Wolff
1863—May 15	Annual	Bernville	Geo. Wolff	J. E. Heister

Date	Kind	Place	President	Stated Clerk
1864—May 6	Annual	Annaville	B. Bausman	J. E. Hiester
1864—Nov. 28	Special	Schuylkill Haven	B. Bausman	J. E. Hiester
1865—Feb. 6	Special	Pinegrove	B. Bausman	J. E. Hiester
1865—May 26	Annual	Myerstown	J. C. Bucher	J. E. Hiester
1865—July 14	Special	Reading	J. C. Bucher	J. E. Hiester
1865—Nov. 13	Special	Minersville	J. C. Bucher	J. E. Hiester
1866—May 3	Annual	Mohrsville	C. H. Leinbach	J. E. Hiester
1866—May 21	Adjourned	Mahanoy City	C. H. Leinbach	J. E. Hiester
1866—Aug. 28	Special	Myerstown	C. H. Leinbach	J. E. Hiester
1866—Oct. 22	Special	York	C. H. Leinbach	J. E. Hiester
1867—Jan. 1	Special	Millersburg*	C. H. Leinbach	J. E. Hiester
1867—Jan. 21	Special	Myerstown	C. H. Leinbach	J. E. Hiester
1867—Feb. 19	Special	Myerstown	C. H. Leinbach	J. E. Hiester
1867—Mar. 19	Special	Myerstown	C. H. Leinbach	J. E. Hiester
1867—May 23	Annual	Lebanon	A. S. Leinbach	J. E. Hiester
1867—Aug. 13	Special	Schuylkill Haven	A. S. Leinbach	J. E. Hiester
1867—Sept. 25	Special	Reading	A. S. Leinbach	J. E. Hiester
1867—Oct. 10	Special	Schuylkill Haven	A. S. Leinbach	J. E. Hiester
* Berks Co., Bethel P. O.				
1867—Nov. 21	Special	Reading	A. S. Leinbach	J. E. Hiester
1868—Jan. 3	Special	Myerstown	A. S. Leinbach	J. E. Hiester
1868—Feb. 28	Special	Lebanon	A. S. Leinbach	J. E. Hiester
1868—Mar. 6	Special	Reading	A. S. Leinbach	J. E. Hiester
1868—May 14	Annual	Mahanoy City	C. F. McCauley	J. E. Hiester
1868—July 14	Special	Schaefferstown	C. F. McCauley	J. E. Hiester
1868—Sept. 15	Special	Annaville	C. F. McCauley	J. E. Hiester
1869—Feb. 16	Special	Schuylkill Haven	C. F. McCauley	J. E. Hiester
1869—Apr. 29	Annual	Schuylkill Haven	T. C. Leinbach	J. E. Hiester
1869—May 10	Special	Myerstown	T. C. Leinbach	J. E. Hiester
1869—July 7	Special	Womelsdorf	T. C. Leinbach	J. E. Hiester
1869—Nov. 18	Special	Pottsville	C. H. Leinbach, p. t.	J. P. Stein, p. t.
1870—June 9	Annual	Host's Church*	S. Miller	J. P. Stein
1870—Sept. 13	Special	Reading	S. Miller	J. P. Stein
1870—Nov. 1	Special	Walmer's Church	C. H. Leinbach, p. t.	W. M. Reily, p. t.
1871—Feb. 20	Special	Schuylkill Haven	S. Miller	J. P. Stein
1871—Apr. 28	Special	Pottsville	S. Miller	J. P. Stein
1871—June 1	Annual	Leesport	T. S. Johnston	J. P. Stein
1871—Sept. 28	Special	Pottsville	T. S. Johnston	J. P. Stein
1872—Mar. 26	Special	Lebanon	T. S. Johnston	J. P. Stein
1872—May 23	Annual	Hamburg	W. M. Reily	J. P. Stein
1872—July 31	Special	Lebanon	W. M. Reily	J. E. Hiester, p. t.
1872—Sept. 16	Special	Reading	W. M. Reily	J. P. Stein
1872—Nov. 19	Special	Reading	W. M. Reily	J. P. Stein
1873—Feb. 4	Special	Annaville	C. F. McCauley, p. t.	J. E. Hiester, p. t.
1873—Apr. 2	Special	Jonestown	C. H. Leinbach, p. t.	I. E. Graeff, p. t.
1873—May 20	Special	Myerstown	W. M. Reily	J. P. Stein
* Berks Co. † Union Twp., Leb. Co.				
1873—June 5	Annual	Sinking Spring	C. H. Leinbach	J. P. Stein
1873—Sept. 9	Special	Lebanon	C. H. Leinbach	J. P. Stein
1873—Oct. 3	Special	Reading	C. F. McCauley, p. t.	H. Mosser, p. t.
1874—May 28	Annual	Pinegrove	J. E. Hiester	J. O. Johnson
1874—Dec. 15	Special	Reading	J. E. Hiester	J. O. Johnson
1875—Mar. 3	Special	Reading	J. E. Hiester	J. O. Johnson
1875—June 3	Annual	Lebanon	J. P. Stein	J. O. Johnson
1875—Sept. 6	Special	Reading	D. B. Albright, p. t.	J. O. Johnson
1875—Sept. 27	Special	Reading	C. F. McCauley, p. t.	H. Mosser, p. t.
1876—Mar. 21	Special	Reading	J. P. Stein	J. O. Johnson
1876—June 8	Annual	Schuylkill Haven	F. W. Kremer	J. O. Johnson
1876—Sept. 6	Special	Lebanon	F. W. Kremer	J. E. Hiester, p. t.
1877—May 23	Annual	Annaville	J. O. Johnson	J. P. Stein
1877—Oct. 9	Special	Reading	J. O. Johnson	J. P. Stein
1878—June 11	Annual	Leesport	H. A. Keyser	J. P. Stein
1878—Sept. 2	Special	Reading	H. A. Keyser	Jas. A. Shultz, p. t.
1878—Sept. 27	Special	Lebanon	D. B. Albright, p. t.	J. E. Hiester, p. t.
1879—June 5	Annual	Womelsdorf	D. B. Albright	J. P. Stein
1880—May 20	Annual	Jonestown	H. Mosser	J. P. Stein
1880—June 9	Adjourned	Minersville	J. O. Johnson, p. t.	J. P. Stein
1880—Dec. 14	Special	Schuylkill Haven	C. Baum, p. t.	J. P. Stein
1881—Feb. 21	Special	Leesport	H. Mosser	J. P. Stein
1881—June 9	Annual	Mahanoy City	C. F. McCauley	J. P. Stein
1882—May 31	Annual	Newmanstown	A. R. Bartholomew	Tobias Kessler
1882—Sept. 4	Adjourned	Womelsdorf	A. R. Bartholomew	Tobias Kessler
1882—Oct. 2	Adjourned	Myerstown	A. R. Bartholomew	Tobias Kessler
1882—Dec. 4	Special	Hamburg	A. R. Bartholomew	L. D. Steckel, p. t.
1882—Dec. 20	Special	Crossona	A. R. Bartholomew	J. A. Reber, p. t.
1883—Feb. 26	Special	Reading	A. R. Bartholomew	J. E. Hiester, p. t.
1883—Mar. 12	Special	Hamburg	A. R. Bartholomew	J. E. Hiester, p. t.
1883—May 24	Annual	Tamaqua	L. D. Steckel	Tobias Kessler

Date	Kind	Place	President	Stated Clerk
1883 Aug. 6	Special	Pottsville.	L. D. Steckel	P. Y. Schelly, p. t
1883 Sept. 4	Special	Reading	J. W. Steinmetz, p. t.	B. Bauman, p. t.
1883 Nov. 5	Special	Myerstown	L. D. Steckel	J. O. Johnson, p. t
1884 June 12	Annual	Womelsdorf.	Tobias Kessler	J. A. Reber
1884 June 28	Special	Reading	Tobias Kessler	P. Y. Schelly, p. t.
1885 Jan. 5	Special	Reading	Tobias Kessler	J. A. Reber
1885 Mar. 23	Special	Lebanon.	Tobias Kessler	J. E. Hiester, p. t.
1885 Apr. 8	Special	St. Paul's Church*	Tobias Kessler	J. E. Hiester, p. t
1885 May 28	Annual	Lebanon.	T. C. Leinbach.	J. E. Hiester
1886 Jan. 25	Special	Sinking Spring	T. C. Leinbach.	J. E. Hiester
* Bethel Twp., Berks Co.				
1886 June 17	Annual	Lebanon.	M. L. Fritch	J. E. Hiester
1886 Dec. 27	Special	Birdsboro.	M. L. Fritch	J. E. Hiester
1887 May 11	Special	Lebanon.	Geo. B. Resser, p. t.	J. E. Hiester
1887 June 16	Annual	Stouchsburg	H. J. Welker	J. E. Hiester
1888 May 25	Annual	Annyville.	Geo. B. Resser	J. E. Hiester
1888 Dec. 20	Special	Lebanon.	Geo. B. Resser	J. E. Hiester
1889 June 13	Annual	Birdsboro.	J. B. May	J. E. Hiester
1889 Sept. 6	Special	Lebanon.	J. B. May	J. E. Hiester
1889 Oct. 3	Special	Lebanon.	J. B. May	J. E. Hiester
1890 Feb. 21	Special	Myerstown	Henry Hilbish, p. t.	J. E. Hiester
1890 Mar. 28	Special	Lebanon.	J. B. May	J. E. Hiester
1890 Apr. 14	Special	Sinking Spring	J. B. May	J. E. Hiester
1890 Apr. 28	Special	Sinking Spring	J. B. May	J. E. Hiester
1890 May 15	Annual	Womelsdorf.	A. J. Bachman.	J. E. Hiester
1891 Feb. 12	Special	Myerstown	A. J. Bachman.	J. E. Hiester
1891 May 6	Annual	Schaefferstown	S. A. Leinbach	J. E. Hiester
1891 Oct. 31	Special	Lebanon.	W. J. Kershner, p. t.	J. E. Hiester
1892 Apr. 14	Special	Myerstown	O. P. Steckel, p. t.	J. E. Hiester
1892 May 24	Annual	Lebanon.	W. J. Kershner.	J. E. Hiester
1892 Sept. 16	Special	Lebanon.	W. J. Johnson, p. t.	J. E. Hiester
1892 Oct. 5	Special	Lebanon.	W. J. Kershner.	J. E. Hiester
1892 Dec. 12	Special	Lebanon.	D. E. Klopp, p. t.	J. E. Hiester
1893 Apr. 5	Special	Lebanon.	W. J. Kershner.	J. E. Hiester.
1893 May 8	Annual	Bismarck*.	J. V. George	J. E. Hiester
1893 Sept. 5	Special	Lebanon.	H. J. Welker, p. t.	J. E. Hiester
1893 Oct. 18	Special	Lebanon.	J. V. George	J. E. Hiester
1894 Apr. 30	Annual	Sinking Spring	Warren J. Johnson.	J. E. Hiester
1894 May 15	Adjourned	Annyville.	Warren J. Johnson.	J. E. Hiester
1894 July 16	Special	Lebanon.	Warren J. Johnson.	J. E. Hiester
1895 Feb. 15	Special	Lebanon.	Warren J. Johnson.	S. P. Heilman, p. t
1895 May 20	Annual	Robesonia.	L. D. Stambaugh.	J. E. Hiester
1895 Nov. 25	Special	Lebanon.	T. M. Yundt, p. t.	J. E. Hiester
1896 May 11	Annual	Myerstown	T. M. Yundt.	J. E. Hiester
1896 Sept. 28	Special	Lebanon.	T. M. Yundt.	J. E. Hiester
1897 May 27	Annual	Millersburg	Henry Hilbish.	J. E. Hiester
1897 Sept. 10	Special	Lebanon.	Henry Hilbish.	J. E. Hiester
1897 Oct. 20	Special	Lebanon.	Henry Hilbish.	J. E. Hiester
1898 Jan. 17	Special	Lebanon.	Henry Hilbish.	J. E. Hiester
1898 May 30	Annual	Jonestown.	W. D. Donat.	J. E. Hiester
* Now Quentin, Leb. Co. †Bethel Twp., Berks Co.				
1898 Aug. 1	Special	Lebanon.	W. D. Donat.	J. E. Hiester
1898 Oct. 6	Special	Lebanon.	W. D. Donat.	J. E. Hiester
1898 Nov. 8	Special	Lebanon.	W. D. Donat.	J. E. Hiester
1898 Dec. 13	Special	Lebanon.	D. E. Klopp, p. t.	J. E. Hiester
1898 Dec. 20	Special	Lebanon.	W. D. Donat.	I. C. Fisher, p. t.
1899 Feb. 14	Special	Lebanon.	D. E. Klopp, p. t.	E. S. Bromer, p. t.
1899 May 15	Annual	Avon.	I. C. Fisher	J. E. Hiester
1899 Oct. 4	Special	Lebanon.	I. C. Fisher.	J. E. Hiester
1900 Jan. 22	Special	Lebanon.	I. C. Fisher	H. H. Ranck, p. t.
1900 May 28	Annual	Womelsdorf.	T. C. Leinbach.	J. V. George, p. t
1901 Mar. 5	Special	Annyville.	T. C. Leinbach.	J. V. George, p. t.
1901 May 20	Annual	Bernville	J. Lewis Fluck	W. D. Donat
1901 June 28	Special	Lebanon.	J. Lewis Fluck	W. D. Donat
1901 Oct. 15	Special	Lebanon.	J. Lewis Fluck	W. D. Donat
1901 Nov. 11	Special	Lebanon.	J. Lewis Fluck	W. D. Donat
1902 May 5	Annual	Richland	H. J. Welker.	W. D. Donat
1902 May 14	Adjourned	Lebanon.	H. J. Welker.	W. D. Donat
1902 June 16	Special	Lebanon.	E. S. Bromer, p. t.	W. D. Donat
1903 Mar. 16	Special	Lebanon.	H. J. Welker.	W. D. Donat
1903 May 26	Annual	Womelsdorf	E. S. Bromer.	W. D. Donat
1903 July 23	Special	Robesonia	V. W. Dippell, p. t.	W. D. Donat
1903 Oct. 20	Special	Palmira.	E. S. Bromer.	W. D. Donat
1903 Dec. 7	Special	Lebanon.	E. S. Bromer.	W. D. Donat
1904 Jan. 12	Special	Lebanon.	W. F. DeLong, p. t	W. D. Donat
1904 Feb. 16	Special	Lebanon.	E. S. Bromer.	W. D. Donat
1904 Apr. 8	Special	Lebanon.	E. S. Bromer.	W. D. Donat
1904 May 27	Annual	Myerstown	W. F. DeLong	W. D. Donat
1904 July 7	Adjourned	Lebanon.	W. F. DeLong	W. D. Donat
1904 July 28	Special	Lebanon.	W. F. DeLong	W. D. Donat

Date	Kind	Place	President	Stated Clerk
1904—Aug. 8	Special	Lebanon	W. F. DeLong	W. D. Donat
1904—Aug. 25	Special	Womelsdorf	J. Lewis Fluck, p. t.	W. D. Donat
1904—Nov. 26	Special	Lebanon	W. F. DeLong	W. D. Donat
1905—Feb. 27	Special	Lebanon	W. F. DeLong	W. D. Donat
1905—Mar. 23	Special	Lebanon	W. F. DeLong	W. D. Donat
1905—May 12	Annual	Annaville	V. W. Dippell	W. D. Donat
1905—July 17	Special	Lebanon	V. W. Dippell	W. D. Donat
1905—July 31	Special	Lebanon	V. W. Dippell	W. D. Donat
1905—Aug. 28	Special	Lebanon	V. W. Dippell	J. Lewis Fluck, p. t.
1905—Dec. 12	Special	Lebanon	V. W. Dippell	W. D. Donat
1906—Jan. 2	Special	Lebanon	V. W. Dippell	W. D. Donat
1906—May 18	Annual	Palmyra	E. S. Leinbach	W. D. Donat
1906—Oct. 10	Special	Myerstown	E. S. Leinbach	W. D. Donat
1906—Oct. 18	Special	Lebanon	H. E. Bodder, p. t.	W. D. Donat
1907—Jan. 15	Special	Lebanon	E. S. Leinbach	I. C. Fisher, p. t.
1907—Feb. 26	Special	Lebanon	E. S. Leinbach	D. E. Klopp
1907—May 7	Special	Lebanon	E. S. Leinbach	D. E. Klopp
1907—May 20	Annual	Robesonia	Paul J. Dundore	D. E. Klopp
1907—May 27	Adjourned	Lebanon	Paul J. Dundore	D. E. Klopp
1908—Apr. 27	Annual	Lebanon	C. H. Kehm	D. E. Klopp
1908—June 5	Adjourned	Lebanon	C. H. Kehm	D. E. Klopp
1908—Aug. 31	Special	Myerstown	C. H. Kehm	D. E. Klopp
1909—May 24	Annual	Bismarck*	H. E. Bodder	D. E. Klopp
1909—June 29	Special	Lebanon	H. J. Leinbach	D. E. Klopp
1910—May 16	Annual	Campbelltown	H. J. Leinbach	A. G. Peters, Asst.
1910—Aug. 8	Special	Lebanon	H. J. Leinbach	D. E. Klopp
1910—Sept. 17	Special	Lebanon	H. J. Leinbach	A. G. Peters, Asst.
1911—May 1	Annual	Hamlin	A. G. Peters	J. Lewis Fluck
1911—June 29	Special	Lebanon	A. G. Peters	J. Lewis Fluck
1911—Dec. 11	Special	Lebanon	A. G. Peters	J. Lewis Fluck
1912—May 20	Annual	Lebanon	D. K. Laudenslager	J. Lewis Fluck
1913—May 12	Annual	Myerstown	W. D. Happel	J. Lewis Fluck
1914—Apr. 27	Annual	Annaville	Thos. Levan Bickel	J. Lewis Fluck
1915—May 17	Annual	Jonestown	David Scheirer	J. Lewis Fluck
1915—Dec. 7	Special	Myerstown	David Scheirer	J. Lewis Fluck
1916—May 15	Annual	Lebanon	C. M. Rissinger	J. Lewis Fluck
1917—Jan. 4	Special	Lebanon	C. M. Rissinger	J. Lewis Fluck
1917—May 30	Annual	Bethel	Amandus Leiby	J. Lewis Fluck
1918—May 21	Annual	Gouglersville	Warren C. Hess	J. Lewis Fluck
1918—Sept. 13	Special	Robesonia	Warren C. Hess	J. Lewis Fluck
1919—May 19	Annual	Wernersville	Jno. F. Frantz	J. Lewis Fluck
1919—Nov. 3	Special	Lebanon	Jno. F. Frantz	J. Lewis Fluck
1920—Jan. 29	Special	Lebanon	Jno. F. Frantz	J. Lewis Fluck

* Now Quentin, Leb. Co. † Bethel Twp., Leb. Co.

MEETINGS OF COETUS AND SYNODS WITHIN THE PRESENT BOUNDS OF LEBANON CLASSIS

COETUS OF PENNSYLVANIA

<i>Year</i>	<i>Place</i>	<i>President</i>
1775—	Lebanon	Rev. F. Dalliker

EASTERN SYNOD

1803—	Lebanon	Rev. J. H. Helfrich
1814—	Womelsdorf	Rev. Wm. Hendel, Jr., D.D.
1829—	Lebanon	Rev. Geo. Wack
1860—	Lebanon	Rev. J. W. Nevin, D.D.
1879—	Lebanon	Rev. C. Z. Weiser, D.D.
1880—	Myerstown	Rev. A. S. Leinbach
1893—	Lebanon	Rev. Jos. H. Dubbs, D.D.
1903—	Lebanon	Rev. Chas. E. Creitz, D.D.
1912—	Lebanon	Rev. S. R. Bridenbaugh, D.D.

GENERAL SYNOD

1890—	Lebanon	Rev. J. H. Bomberger, D.D.
1920—	Lebanon	Rev. Geo. W. Richards, D.D.

STATISTICAL SUMMARY, 1918-1919*

Churches	Ministres	Licentiates	Congregations	Members			Baptisms	Additions			Losses			Sunday School		Members of Young People's Societies	Students for the Ministry	Contributions								
				Communicants	Uncommunicated	Unconfirmed		Infant	Adult	Confirmed	By Certificate	By Renewal of Profession	Dismissed	Names Erased	Deaths, Communicants			Deaths, Uncommunicated	No of Schools	Officers and Teachers	Scholars, Home Dept. and Ecclesiastical Hall Included	For Home Missions	For Foreign Missions	For Education	For Other Benevolences	For Congregational Purposes
Lobaton Classis, ...	21	20	2	48	12329	9197	4837	470	47	447	134	76	186	83	282	89	49	1103	11089	1002	10	\$5523	\$4429	\$1873	\$15065	\$72011
Eastern Synod, ...	297	370	11	563	136525	107431	63610	5915	660	3363	2161	1745	1943	4050	3388	1199	615	12466	130534	14063	74	83208	83931	20052	198364	1017262
Total of 9 Synods, ...	1260	20	1767	330039	253132	136759	14629	2150	12270	5144	5397	5083	9779	7143	2477	1743	24556	302169	34699	222	\$219415	\$213704	\$85610	\$450274	\$2607940	

*From the "Almanac and Year-Book", 1919.

INDEX

A

Actus ministerii, 84.
 Albright, Rev. D. B., 366.
 Allegheny Church, 292.
 Alspach, Rev. T. A., 380.
 Althouse, Rev. H. A., 384.
 Ammann, Rev. John Christian, 240, 294.
 Anne, Queen, 5-7.
 Annville (Christ Reformed), 314.
 Annville Charge, 183.
 Apportionment, 169-197.
 Appel, Rev. R. S., 280, 350, 371, 393.
 Atonement, The, 85.
 Ault, Rev. John, 320.
 Avon (Grace Church), 382.

B

Baptism, 145, 160, 165, 187.
 Babcock, Maltbie D., 18.
 Bachman, Rev. A. J., 262, 265, 343, 375 382.
 Bachman, Rev. A. R., 339.
 Bachman, Rev. T. H., 280, 291, 326, 328.
 Bartholomäus, Rev. D., 200, 210.
 Bartholomew, Rev. A. R., 276, 286, 291, 332.
 Bausch, Rev. Robt. A., 376.
 Bausman, Rev. B., 427.
 Beissel, Rev. John Conrad, 15, 35, 206.
 Bellevue Congregation, 131, 403.
 Belleman's Church, 182, 393, 402.
 Bells, Church, 44.
 Benevolence, Systematic, 107, 132.
 Berg, Rev. Jos. F., 272.
 Berky, Rev. A., 259, 392.
 Bern Church, 391, 403.
 Bernhardi, 11.
 Bethel (Salem Ch.), 325.
 Bethany Orphans' Home, 366.
 Bible Class, 113.

Bible in School, 141.
 Bickel, Rev. Thos. L., 364.
 Bier in Church, 45.
 Bindnagel's, 403.
 Birdsboro, 191.
 Bismarck (Quentin), 374.
 Blatt, Rev. Frank H., 334.
 Blue Mountain Church, 256, 258.
 Blum, Rev. John R., 217.
 Boehm, Rev. John Philip, 3, 27, 30, 50, 239, 404.
 Bodder, Rev. H. E., 273.
 Boehringer, Rev. Emanuel, 366.
 Boundary of Lebanon Classis, 161, 177.
 Boos, Rev. John W., 240, 392.
 "Bordkerch, Die," 40.
 Boston Tea Party, 21.
 Boyer, Rev. Benj., 259, 392.
 Brendles, The, 265.
 Brendle, Rev. Dan'l F., 326.
 Bright, Rev. Edwin D., 333.
 Bromer, Rev. E. S., 273.
 Bromer, Rev. Frank S., 273.
 Brubaker, Rev. A. Nevin, 273.
 Bucher, Rev. John Conrad, 106, 230, 265, 267, 278, 286, 291, 315, 406.
 Building Fund, Church, 190.
 Butz, Rev. C. A., 280, 291, 326, 328.

C

Cacusi (Gagushi), 238
 Calligraphy, 172.
 Calvin, 29.
 Campbelltown (Salem), 311, 314.
 Catholicism, Debate on Roman, 272.
 Catechism, Heidelberg, 105, 119, 121, 439.
 Centennial of 1841, 102.
 Charges, Evils of Large, 127.
 Charges, Evils of Small, 128.
 Charity Schools, 15.
 Churches, Early, 38.
 Cilley, John H., 387.

Classis, Meeting of Lebanon, 461.
 Classes—from Calvin, 52.
 Classes, Formation of, 54.
 Classis, Division of Lebanon, 132, 162.
 Classis, Charter of Lebanon, 452
 Classical Meetings, Importance of, 62.
 Climate, Severe, 37.
 Clouser, Rev. Wm. W., 348.
 Cock on Church Spire, 38.
 Coetus, The, 50, 465.
 Coleman, Robt. W., 359.
 "Congregation of God in the Spirit," 35.
 Cornerstone, Laying of, 40.
 Corner Church, 374.

D

Daniel's, St., 394.
 David's Church, 4.
 Davis, Rev. W. F. P., 344, 309.
 Davis, Rev. W. A., 350.
 Deacon, Office of, 145.
 Decker, Rev. J. H., 223, 239.
 DeLong, Rev. W. F., 230, 315.
 Dengler, Rev. J. G., 230, 321.
 Dick, Rev. A., 296.
 Dickinson, John, 4.
 Dippell, Rev. V. W., 280, 363, 390.
 Donegal Log Church, 39.
 Donat, Rev. W. D., 276, 286, 332.
 Donat, Rev. H. J., 339, 341, 377.
 Dormitory, Seminary, 191.
 Dubbs, Rev. Jos. S., 241.
 Dundore, Rev. Paul J., 314, 338.
 Dutch vs. German, 12, 433.

E

"Eck Kerch, Die," 374.
 Edris, Rev. Robt., 280.
 Education vs. Religion, 14, 17, 437.
 Ehrgood, Rev. Geo. A., 348.
 Elias Church, 342.
 English Sermon, First, 79.
 English, Increasing Use of, 83, 108, 111.
 English, Troubles at Lancaster, 123.
 Ephrata Kloster, 22.

F

Faber, Sr., Rev., 294.
 Faber, Jr., Rev., 294.
 Faust, Rev. Allen K., 333.
 Fish on Spire, Why? 38.
 Filbert, Rev. Peter, 329.
 Fisher, Rev. Peter, 331.
 Fisher, Rev. Frank, 346.
 Fisher, Rev. Gideon, 346.
 Fisher, Rev. I. Calvin, 378.
 Fluck, Rev. J. Lewis, 341, 356.
 Forward Movement, 193, 450.
 Fox, Rev. I. Thomas, 333.
 Franklin's Tribute to Pa. Germans, 19.
 Frantz, Rev. John F., 314, 338.
 "Free" Synod, 72.
 Frederick, Rev., 229.
 Fredericksburg (St. John's), 287.
 Frieden's (Shartlesville), 371.
 Fritch, Rev. M. L., 294, 296, 345, 348.
 Funerals, 46.

G

Garrett, Rev. Walter E., 273.
 Gantenbein, Rev. John, 336.
 Germany, 10.
 "German Reformed," 28.
 German Language, Non-use of, 193.
 Germans in Pa. Before Penn., 2.
 "German" dropped from title of Church, 28, 31.
 Gerhart, Rev. C. L., 350.
 Gerhart, Rev. Wm. F., 392.
 George, Rev. J. V., 294, 345, 348.
 Gibraltar (St. John's), 346.
 Gloninger, Rev. Philip, 273.
 Gowns, Ministers', 43.
 Goetschi, Rev. John Henry, 239, 392.
 Good, Rev. William, 326, 349.
 Goshert's Church, 327.
 Gougler, John, 343.
 Gonser, Rev. Albert, 356.
 Graeff, Rev. Isaac, 344.
 Gring, Rev. John, 275, 291, 328, 414.
 Grubben Church, 266, 401.
 Guldin, Rev. Samuel, 26, 30, 239.

H

Hager, Rev. John Frederick, 27.
 Harbaugh, Rev. Henry, 47, 122, 124, 359, 361, 417.
 Hain's Church, 237, 239, 242, 243, 402.
 Hassinger, Rev. David, 260.
 Happell, Rev. W. D., 270.
 Hamlin (St. Paul's), 279.
 Hartzell, Rev. S. F., 280.
 Hendel, Sr., Rev. Wm., 37, 200, 211, 253, 265, 278, 291, 393.
 Hendel, Jr., Rev. Wm., 70, 119, 241, 253, 262, 280, 309, 326, 393.
 Herman, Rev. F. A., 77, 200, 241, 259, 266, 280, 309, 393.
 Herkimer, General, 21.
 Hessians, 21.
 Heilman, Elder John Adam, 1st, 230.
 Heilman, Elder John Adam, 2nd, 232.
 Heilman, Elder John (H. S.), 233, 394.
 Heilman, Elder S. P., 235.
 Heilman, Rev. C. U., 233.
 Heilman, Rev. U. Henry, 286, 332, 388.
 Herman, Rev. Augustus L., 241, 294, 296, 330, 344.
 Hess, Rev. Warren C., 376, 382, 384.
 Herbold, Rev., 294.
 Herman, Rev. Reuben, 294.
 Hertz, Rev. Henry, 298.
 Heister, Rev. D. Y., 366.
 Herbein, Rev. M. L., 392, 393.
 Herman, Rev. F. L., 410.
 Hiester, Rev. J. E., 134, 172, 180, 183, 228, 230, 260, 314, 317, 321, 338, 403, 422.
 Hiester, Rev. William, 230, 254, 265, 273, 276, 286, 291, 314, 320, 413.
 Hiester, Rev. A. V., 320.
 Hiester, Rev. Eli E., 332.
 Hiester, Gov. Joseph, 392.
 Historical Committee, 191, 192, 193.
 Hill Church, 215, 221, 222, 401.
 Hill Church Rules of 1744, 219, 432.
 Hill Church Trial of 1842, 223.
 Hill Church Sunday School, 226.

Hill Church Missionary Society, 228.
 Hill Reformed Church, 223, 224.
 Hibshman, Rev. H. H. W., 265.
 Historian, Church, 240.
 Hilbish, Rev. Henry, 280, 291, 326, 328, 356.
 Holidays, 43.
 Hoffmeier, Rev. J. H., 71, 89.
 Holland, Help from, 12, 30, 34.
 Host Church, 200, 201, 402.
 Hoffman, Rev. Jacob, 230.
 Houtz, Rev. John, 241, 392.
 Hovitz, Rev. Andrew, 326.
 Hoffmeier, Rev. C. F., 314, 338.
 Hoffman, Rev. P. P. A., 350, 393.
 Hymn Books, 441.
 "Hymns and Chants," 152.
 Hymns, Lining of, 42.

I

Immigration, German, 3, 4.
 Immigration, Inducements to, 4, 5, 13, 19.
 Immigration of 1710, 5.
 Independence, Spirit of, 51.
 Indifference, Crime of, 125.
 Ingold, Rev. 294.
 Insubordination, 127.
 Interchurch Movement, 193.

J

Japan, a mission field, 162, 165.
 Jacob's Church, St., 247.
 "Jesus, I Live to Thee," 418.
 Jerusalem Church (Annville), 316, 318.
 Jonestown (St. John's), 280, 285.
 Johnston, Rev. Thos. S., 361, 419.
 Johnson, Rev. W. J., 362.

K

Kalbach, Harrison, 387.
 Kelpius, 3.
 Kehm, Rev. Harry C., 385.
 "Kerchegang, Der, in Alter Zeit," 48.
 Kelker, Elder Henry, 230.
 Kershner, Rev. W. J., 246, 309, 331, 371.

Keith, Gov. Wm. I., 8.
 Kessler, Rev. Tobias, 276, 286, 291, 332.
 Keyser, Rev. H. A., 280, 291, 326, 328.
 Keyser, Rev. A. S., 280.
 Ken, Rev. Wm. Andrew, 329.
 Kimmerling's Church, 205, 247.
 Kimmerling, Jacob, 247, 253, 255.
 Kissinger's Church, 349.
 Kleiser, Chas. I., 380.
 "Klingelsäcklin," 46.
 Klopp's Church, 171, 176, 177, 178, 181, 182, 183, 188, 277, 280, 402.
 Kloster of Ephrata, 13, 22.
 Klopp, Rev. D. E., 273.
 Kremer, Rev. F. W., 174, 230, 271, 321, 374, 378, 382.
 Kremer, Rev. Leighton G., 273.
 Kroh, Rev. Henry, 84, 87, 230, 273, 286, 314, 320.
 Krummacher, Dr., 107, 271.

L

Languages, Conflict of, 432.
 Lancaster Classis, 136.
 Laymen's Association, 188.
 Layenberger, Francis, 239.
 Laudenslager, Rev. D. K., 310, 314, 338, 339, 341, 377, 385.
 Land, Rev. Thos. S., 370.
 Lebanon Classis, 63.
 Lebanon Classis, Minutes of First Mortgage of, 64.
 Lebanon Classis, Title of Minute Book of, 65.
 Lebanon Classis, First Statistical Table of, 68.
 Lebanon Classis, Statistical Table of 1840, 101.
 Leinbach, Rev. Thos. H., 74, 90, 200, 212, 241, 254, 280, 296, 326, 328, 329, 343, 350, 415.
 Leinbach, Rev. Thos. C., 200, 260, 262, 265, 300, 334, 343, 348, 374, 420.
 Leinbach, Rev. Chas. H., 200, 212, 254, 262, 280, 326, 328.
 Leinbach, Rev. A. S., 260, 302, 314, 338, 348, 350, 392.
 Leinbach, Rev. S. A., 262, 265, 269, 392.
 Leinbach, Rev. E. S., 202, 260, 334, 348, 374.
 Leinbach, Rev. H. J., 276, 286, 332.
 Leiby, Rev. Amandus, 260, 348.
 Leisse, Rev. John A., 393.
 Lefever, Rev. Frank R., 387.
 Leisse, Rev. A. H., 262, 265, 343.
 Lemberger, Elder Joseph L., 272.
 Lentz, Rev. John, 273, 280.
 Lentz, Rev. E. W., 280.
 Lerch, Rev. Daniel B., 326.
 Lebanon (St. John's), 359.
 LeVan, Rev. John N., 364.
 Leopold, D. J., 380.
 Livingstone Manor, 6.
 Liberty Bonds, 11, 23.
 Liturgy, 148, 157, 170, 357, 436.
 Lischy, Rev. Jacob, 217, 239, 394.
 Lick, John, 290.
 Logan, James, Sec'y, Fears of, 4.
 Loretz, Rev. Andrew, 212, 265, 273, 280, 286, 291.
 Lupp, Rev. Ludwig, 222, 265, 267, 276, 286, 291, 393, 408.
 Luckenbill, Rev. B. F., 333.

M

Mayer, Rev. Philip, 33, 240, 259, 298, 392, 393, 413.
 Mayer, Dr. Lewis, 82, 87.
 Mays, Benjamin, and sons, 265.
 Matterness, Thos. H., 277, 380.
 Mann, Rev. John, 298.
 Mark's, St., Lebanon, 378.
 Map of Lebanon Classis, 396.
 Mennonites, 3.
 Meck, Rev. Allen, 280.
 Ministers' Salaries, 34.
 Minister's Standing in Society, 45.
 Missionary Sermon, 81.
 Missionary Society, First, 87.
 Missions, Spirit of, 93.
 Miese, Rev. Isaac, 98, 260, 334, 341, 392, 393.
 Missions, Home, 109.
 Missions, Foreign, 113, 114, 442.
 Minutes, Loss of, 144.
 Minutes, Printing of, 174.
 Miller, Rev. John Peter, 206.

Millbach (St. Paul's), 260.
 Michael's, St., 297.
 Michael, Rev. Philip Jacob, 298.
 Miller, Rev. H. J., 309, 386.
 Miller, Abraham H., 378.
 Mishler, Rev. M. H., 393.
 Moravians, 35, 431.
 Morality in Schools, 17.
 Mogul, Rev. Levi S., 333.
 More, Rev. Wilson F., 369.
 Mosser, Rev. Henry, 385.
 Mt. Ætna (St. John's), 339.
 Mt. Zion Church, 327.
 Muhlenberg, Rev. H. M., 14.
 Mueller, Rev. Fred. Casimir, 229,
 273, 278, 286, 392.
 Mutchler, Rev. C. H., 276, 286, 291,
 332.
 Mutchler, Rev. M. L., 350.
 Myerstown Church, 142, 350, 355.
 Myerstown Convention, 157, 357.

N

National Service Commission, 191.
 Nevin, Dr. J. W., 106.
 "New Measurism," 271, 434.
 Newmantown (Elias Church) 342.
 Noll, Rev. E. S., 280.
 North Heidelberg Church, 334.

O

Ohio, Classis and Synod of, 83.
 Ohio Preachers, Inroads of, 90.
 Oley Church, 105.
 Organ, 41.
 Organization, 50.
 Orphans' Home, 148, 366, 447.
 Oriskany, Battle of, 21.
 Ordination, Hypothetical, 160.
 Otterbein, Rev. William, 211, 252.

P

Palatines, 2, 5, 6.
 Palmyra Charge, 137, 183.
 Palatinate College, 140, 153, 157,
 158, 159, 170, 179.
 Pastorius, Daniel, 2.
 "Palatine, The," 9.
 Pauli, Rev. William, 78, 240, 294,
 309, 330.
 Pauli, Rev. Chas. Aug., 241, 296,
 309, 329, 343, 349.

Pauli, Rev. Philip R., 309.
 Palmyra (Trinity), 336, 338.
 Palm Church (Palmyra), 337.
 Peters, Rev. A. G., 384, 386.
 Pennsylvania, the distributing cen-
 ter, 5.
 "Pennsylvania Religion," 36.
 Pennsylvania-Germans, not Dutch,
 12.
 Pennsylvania-Germans, Character
 of, 13, 18.
 Pennsylvania-German Tenacity of
 Speech, 19, 28.
 Pennsylvania-Germans, Bravery of,
 20.
 Pennsylvania-German Loyalty, 11,
 23, 244.
 Pennsylvania-Germans, Poverty of,
 13, 33.
 Pennsylvania-Germans, Modesty of,
 13.
 Pennsylvania-Germans — religious,
 13.
 Pennsylvania-German industry, 18.
 Pennsylvania-Germans—no adven-
 turers, 19.
 Pennsylvania-Germans and Wash-
 ington, 21, 22.
 Persecution, Religious, 5.
 Peace Commission, 164, 165.
 Peters, Rev. Joseph, 370.
 Peters, Rev. Chas., D.D., 370.
 Phila. Church (First Reformed),
 38.
 Plainfield Bonds, 120, 452.
 Plow Church (Robeson Twp.), 295.
 Poorman, John H., 380.
 Prayer-Book, 43.
 Prayer-Meetings, 108, 110, 133.
 "Praying in the Hat," 46.
 Presbyterian Church, 29.
 "Presbyterian," Misnomer for "Re-
 formed," 287, 306.
 Printing Press, 96.
 Prohibition, 169, 189.
 Pulpit, Wine-glass, 43.

Q

Quentin (St. Paul's), 374.
 Quittapahilla Church, 217, 255, 282,
 401.

R

- Rationalism, 14, 35, 441.
 Rauch, Dr. F. A., 82.
 Ranck, Rev. H. H., 362.
 Reading, First Reformed Church of, 38.
 "Reader"—Vorleser, 50.
 Religion, State of, First Report on, 75.
 Reconstruction Committee, 164.
 Redemptioners, 13.
 "Reformed What?" 32, 306.
 Reformed Church, Sketch of, 28.
 Reformed Church, History of, 29.
 Reformed Church, Principles of, 31.
 Reformed Church, Retrospect and Prospect of, 448.
 "Reformed," meaning of, 26, 32, 306.
 Revivals, 271, 434.
 Reber, Rev. Joel L., 286, 332, 338, 403.
 Reily, Rev. Wm. M., 286, 291.
 Reber, Rev. Thos. N., 303, 314.
 Rehrersburg (Trinity), 340.
 Resser, Rev. Geo. B., 361.
 Reinoehlsville Sunday School, 380.
 Rieth (Reed) Church, 8, 401.
 Ritner, Gov. Joseph, 17.
 Rieger, John Bartholomeus, 265.
 Rissinger, Rev. C. M., 280, 291, 327, 328.
 Richland (Grace Church), 384.
 Roosevelt, Tribute to Pennsylvania-Germans, 23.
 Romich, Rev. Abraham, 286, 332.
 Robeson Church, 295.
 Robesonia (St. Paul's), 374.
 Ruth, Rev. F. W., 260, 348, 377.
 Runkel, Rev. John Wm., 230, 253, 265, 273, 276, 280, 286, 291.

S

- Salary, Minister's, 34, 192.
 Sachse, Julius, 4, 14.
 Sando, Rev. Edwin, 280, 380.
 Schaeffer, Rev. C. E., 28.
 Sch'atter, Michael, 16, 30, 50.
 Schaffner, Rev. H. B., 104.
 Schaff, Dr. Philip, 109.
 Schwarz, Rev. Franklin H., 260, 341, 392, 393.

- Schaefferstown (St. Paul's), 263.
 "Schwatarer Kirchenbuch," 281, 283.
 Schlappig, Rev. Joseph, 391.
 Scheirer, Rev. David, 274, 286, 332.
 Schoharie, 7, 9.
 School, "Charity," 15.
 Schoolmaster, 45.
 Schools, Parochial, 139.
 Schnorr, Rev. Caspar, 209.
 Schlosser, Peter, 248.
 Schuykill Classis, 170.
 Schulze, Gov. Andrew, 16.
 Sects, 35, 110, 118.
 Sermons, Olden, 45.
 Seminary, "Theological," 66, 70, 82, 175.
 Seal of Classis, 160.
 "Sectarrians, German," 14.
 Sexes in Church—apart, 42.
 Shartlesville (Frieden's Ch.), 370.
 Shertzer, John, 319.
 Shillington (Immanuel), 371.
 Shultz, Rev. Jas. A., 262, 265, 343.
 Shuey, Rev. D. B., 276.
 Singing, Congregational, 42.
 Sinking Spring (St. John's), 305, 307.
 Sleeper, Awakening the, 46.
 Smith, Prof. Martin, 380.
 Spangenberg, Bishop, 36.
 Speicher, Chas. G., 334.
 Strausstown (Zion), 258, 259.
 Stambaugh, Rev. L. D., 310, 339, 341, 377.
 Stevens, Thaddeus, 17.
 Steinmetz, Rev. Jno. W., 265, 350.
 Steitz, Geo., 267.
 Steinbacher, Father, 272.
 Stein, Rev. J. Rauch, 273, 320, 322.
 Stein, Rev. S. H., 320, 322.
 Steckel, Rev. L. D., 310, 339, 341.
 Steckel, Rev. O. P., 378.
 Stein, Rev. John P., 320.
 Stephen's, St., Lebanon, 386.
 Stine, Elder Geo. W., 319, 321, 322.
 Stouchsburg, 8.
 Stove in early churches, 41.
 Stoy (Stoey), Rev. William, 20, 229, 259, 262, 275, 278, 393.
 Stoever, Rev. John Caspar, 216, 219.

H

Hager, Rev. John Frederick, 27.
 Harbaugh, Rev. Henry, 47, 122, 124, 359, 361, 417.
 Hain's Church, 237, 239, 242, 243, 402.
 Hassinger, Rev. David, 260.
 Happell, Rev. W. D., 270.
 Hamlin (St. Paul's), 279.
 Hartzell, Rev. S. F., 280.
 Hendel, Sr., Rev. Wm., 37, 200, 211, 253, 265, 278, 291, 393.
 Hendel, Jr., Rev. Wm., 70, 119, 241, 253, 262, 280, 309, 326, 393.
 Herman, Rev. F. A., 77, 200, 241, 259, 266, 280, 309, 393.
 Herkimer, General, 21.
 Hessians, 21.
 Heilman, Elder John Adam, 1st, 230.
 Heilman, Elder John Adam, 2nd, 232.
 Heilman, Elder John (H. S.), 233, 394.
 Heilman, Elder S. P., 235.
 Heilman, Rev. C. U., 233.
 Heilman, Rev. U. Henry, 286, 332, 388.
 Herman, Rev. Augustus L., 241, 294, 296, 330, 344.
 Hess, Rev. Warren C., 376, 382, 384.
 Herbold, Rev., 294.
 Herman, Rev. Reuben, 294.
 Hertzell, Rev. Henry, 298.
 Heister, Rev. D. Y., 366.
 Herbein, Rev. M. L., 392, 393.
 Herman, Rev. F. L., 410.
 Hiester, Rev. J. E., 134, 172, 180, 183, 228, 230, 260, 314, 317, 321, 338, 403, 422.
 Hiester, Rev. William, 230, 254, 265, 273, 276, 286, 291, 314, 320, 413.
 Hiester, Rev. A. V., 320.
 Hiester, Rev. Eli E., 332.
 Hiester, Gov. Joseph, 392.
 Historical Committee, 191, 192, 193.
 Hill Church, 215, 221, 222, 401.
 Hill Church Rules of 1744, 219, 432.
 Hill Church Trial of 1842, 223.
 Hill Church Sunday School, 226.

Hill Church Missionary Society, 228.
 Hill Reformed Church, 223, 224.
 Hibshman, Rev. H. H. W., 265.
 Historian, Church, 240.
 Hilbish, Rev. Henry, 280, 291, 326, 328, 356.
 Holidays, 43.
 Hoffmeier, Rev. J. H., 71, 89.
 Holland, Help from, 12, 30, 34.
 Host Church, 200, 201, 402.
 Hoffman, Rev. Jacob, 230.
 Houtz, Rev. John, 241, 392.
 Hovitz, Rev. Andrew, 326.
 Hoffmeier, Rev. C. F., 314, 338.
 Hoffman, Rev. P. P. A., 350, 393.
 Hymn Books, 441.
 "Hymns and Chants," 152.
 Hymns, Lining of, 42.

I

Immigration, German, 3, 4.
 Immigration, Inducements to, 4, 5, 13, 19.
 Immigration of 1710, 5.
 Independence, Spirit of, 51.
 Indifference, Crime of, 125.
 Ingold, Rev. 294.
 Insubordination, 127.
 Interchurch Movement, 193.

J

Japan, a mission field, 162, 165.
 Jacob's Church, St., 247.
 "Jesus, I Live to Thee," 418.
 Jerusalem Church (Annville), 316, 318.
 Jonestown (St. John's), 280, 285.
 Johnston, Rev. Thos. S., 361, 419.
 Johnson, Rev. W. J., 362.

K

Kalbach, Harrison, 387.
 Kelpius, 3.
 Kehm, Rev. Harry C., 385.
 "Kerchegang, Der, in Alter Zeit," 48.
 Kelker, Elder Henry, 230.
 Kershner, Rev. W. J., 246, 309, 331, 371.

Keith, Gov. Wm. I., 8.
 Kessler, Rev. Tobias, 276, 286, 291, 332.
 Keyser, Rev. H. A., 280, 291, 326, 328.
 Keyser, Rev. A. S., 280.
 Ken, Rev. Wm. Andrew, 329.
 Kimmerling's Church, 205, 247.
 Kimmerling, Jacob, 247, 253, 255.
 Kissinger's Church, 349.
 Kleiser, Chas. I., 380.
 "Klingelsäcklin," 46.
 Klopp's Church, 171, 176, 177, 178, 181, 182, 183, 188, 277, 280, 402.
 Kloster of Ephrata, 13, 22.
 Klopp, Rev. D. E., 273.
 Kremer, Rev. F. W., 174, 230, 271, 321, 374, 378, 382.
 Kremer, Rev. Leighton G., 273.
 Kroh, Rev. Henry, 84, 87, 230, 273, 286, 314, 320.
 Krummacher, Dr., 107, 271.

L

Languages, Conflict of, 432.
 Lancaster Classis, 136.
 Laymen's Association, 188.
 Layenberger, Francis, 239.
 Laudenslager, Rev. D. K., 310, 314, 338, 339, 341, 377, 385.
 Land, Rev. Thos. S., 370.
 Lebanon Classis, 63.
 Lebanon Classis, Minutes of First Mortgage of, 64.
 Lebanon Classis, Title of Minute Book of, 65.
 Lebanon Classis, First Statistical Table of, 68.
 Lebanon Classis, Statistical Table of 1840, 101.
 Leinbach, Rev. Thos. H., 74, 90, 200, 212, 241, 254, 280, 296, 326, 328, 329, 343, 350, 415.
 Leinbach, Rev. Thos. C., 200, 260, 262, 265, 300, 334, 343, 348, 374, 420.
 Leinbach, Rev. Chas. H., 200, 212, 254, 262, 280, 326, 328.
 Leinbach, Rev. A. S., 260, 302, 314, 338, 348, 350, 392.

Leinbach, Rev. S. A., 262, 265, 269, 392.
 Leinbach, Rev. E. S., 202, 260, 334, 348, 374.
 Leinbach, Rev. H. J., 276, 286, 332.
 Leiby, Rev. Amandus, 260, 348.
 Leisse, Rev. John A., 393.
 Lefever, Rev. Frank R., 387.
 Leisse, Rev. A. H., 262, 265, 343.
 Lemberger, Elder Joseph L., 272.
 Lentz, Rev. John, 273, 280.
 Lentz, Rev. E. W., 280.
 Lerch, Rev. Daniel B., 326.
 Lebanon (St. John's), 359.
 LeVan, Rev. John N., 364.
 Leopold, D. J., 380.
 Livingstone Manor, 6.
 Liberty Bonds, 11, 23.
 Liturgy, 148, 157, 170, 357, 436.
 Lischy, Rev. Jacob, 217, 239, 394.
 Lick, John, 290.
 Logan, James, Sec'y, Fears of, 4.
 Loretz, Rev. Andrew, 212, 265, 273, 280, 286, 291.
 Lupp, Rev. Ludwig, 222, 265, 267, 276, 286, 291, 393, 408.
 Luckenbill, Rev. B. F., 333.

M

Mayer, Rev. Philip, 33, 240, 259, 298, 392, 393, 413.
 Mayer, Dr. Lewis, 82, 87.
 Mays, Benjamin, and sons, 265.
 Matterness, Thos. H., 277, 380.
 Mann, Rev. John, 298.
 Mark's, St., Lebanon, 378.
 Map of Lebanon Classis, 396.
 Mennonites, 3.
 Meck, Rev. Allen, 280.
 Ministers' Salaries, 34.
 Minister's Standing in Society, 45.
 Missionary Sermon, 81.
 Missionary Society, First, 87.
 Missions, Spirit of, 93.
 Miese, Rev. Isaac, 98, 260, 334, 341, 392, 393.
 Missions, Home, 109.
 Missions, Foreign, 113, 114, 442.
 Minutes, Loss of, 144.
 Minutes, Printing of, 174.
 Miller, Rev. John Peter, 206.

Millbach (St. Paul's), 260.
 Michael's, St., 297.
 Michael, Rev. Philip Jacob, 298.
 Miller, Rev. H. J., 309, 386.
 Miller, Abraham H., 378.
 Mishler, Rev. M. H., 393.
 Moravians, 35, 431.
 Morality in Schools, 17.
 Mogul, Rev. Levi S., 333.
 More, Rev. Wilson F., 369.
 Mosser, Rev. Henry, 385.
 Mt. Ætna (St. John's), 339.
 Mt. Zion Church, 327.
 Muhlenberg, Rev. H. M., 14.
 Mueller, Rev. Fred. Casimir, 229,
 273, 278, 286, 392.
 Mutchler, Rev. C. H., 276, 286, 291,
 332.
 Mutchler, Rev. M. L., 350.
 Myerstown Church, 142, 350, 355.
 Myerstown Convention, 157, 357.

N

National Service Commission, 191.
 Nevin, Dr. J. W., 106.
 "New Measurism," 271, 434.
 Newmanstown (Elias Church) 342.
 Noll, Rev. E. S., 280.
 North Heidelberg Church, 334.

O

Ohio, Classis and Synod of, 83.
 Ohio Preachers, Inroads of, 90.
 Oley Church, 105.
 Organ, 41.
 Organization, 50.
 Orphans' Home, 148, 366, 447.
 Oriskany, Battle of, 21.
 Ordination, Hypothetical, 160.
 Otterbein, Rev. William, 211, 252.

P

Palatines, 2, 5, 6.
 Palmyra Charge, 137, 183.
 Palatinate College, 140, 153, 157,
 158, 159, 170, 179.
 Pastorius, Daniel, 2.
 "Palatine, The," 9.
 Pauli, Rev. William, 78, 240, 294,
 309, 330.
 Pauli, Rev. Chas. Aug., 241, 296,
 309, 329, 343, 349.

Pauli, Rev. Philip R., 309.
 Palmyra (Trinity), 336, 338.
 Palm Church (Palmyra), 337.
 Peters, Rev. A. G., 384, 386.
 Pennsylvania, the distributing cen-
 ter, 5.
 "Pennsylvania Religion," 36.
 Pennsylvania-Germans, not Dutch,
 12.
 Pennsylvania-Germans, Character
 of, 13, 18.
 Pennsylvania-German Tenacity of
 Speech, 19, 28.
 Pennsylvania-Germans, Bravery of,
 20.
 Pennsylvania-German Loyalty, 11,
 23, 244.
 Pennsylvania-Germans, Poverty of,
 13, 33.
 Pennsylvania-Germans, Modesty of,
 13.
 Pennsylvania-Germans — religious,
 13.
 Pennsylvania-German industry, 18.
 Pennsylvania-Germans—no adven-
 turers, 19.
 Pennsylvania-Germans and Wash-
 ington, 21, 22.
 Persecution, Religious, 5.
 Peace Commission, 164, 165.
 Peters, Rev. Joseph, 370.
 Peters, Rev. Chas., D.D., 370.
 Phila. Church (First Reformed),
 38.
 Plainfield Bonds, 120, 452.
 Plow Church (Robeson Twp.), 295.
 Poorman, John H., 380.
 Prayer-Book, 43.
 Prayer-Meetings, 108, 110, 133.
 "Praying in the Hat," 46.
 Presbyterian Church, 29.
 "Presbyterian," Misnomer for "Re-
 formed," 287, 306.
 Printing Press, 96.
 Prohibition, 169, 189.
 Pulpit, Wine-glass, 43.

Q

Quentin (St. Paul's), 374.
 Quittapahilla Church, 217, 255, 282,
 401.

R

- Rationalism, 14, 35, 441.
 Rauch, Dr. F. A., 82.
 Ranck, Rev. H. H., 362.
 Reading, First Reformed Church of, 38.
 "Reader"—Vorleser, 50.
 Religion, State of, First Report on, 75.
 Reconstruction Committee, 164.
 Redemptioners, 13.
 "Reformed What?" 32, 306.
 Reformed Church, Sketch of, 28.
 Reformed Church, History of, 29.
 Reformed Church, Principles of, 31.
 Reformed Church, Retrospect and Prospect of, 448.
 "Reformed," meaning of, 26, 32, 306.
 Revivals, 271, 434.
 Reber, Rev. Joel L., 286, 332, 338, 403.
 Reily, Rev. Wm. M., 286, 291.
 Reber, Rev. Thos. N., 303, 314.
 Rehrersburg (Trinity), 340.
 Resser, Rev. Geo. B., 361.
 Reinoehlsville Sunday School, 380.
 Rieth (Reed) Church, 8, 401.
 Ritner, Gov. Joseph, 17.
 Rieger, John Bartholomeus, 265.
 Rissinger, Rev. C. M., 280, 291, 327, 328.
 Richland (Grace Church), 384.
 Roosevelt, Tribute to Pennsylvania-Germans, 23.
 Romich, Rev. Abraham, 286, 332.
 Robeson Church, 295.
 Robesonia (St. Paul's), 374.
 Ruth, Rev. F. W., 260, 348, 377.
 Runkel, Rev. John Wm., 230, 253, 265, 273, 276, 280, 286, 291.

S

- Salary, Minister's, 34, 192.
 Sachse, Julius, 4, 14.
 Sando, Rev. Edwin, 280, 380.
 Schaeffer, Rev. C. E., 28.
 Sch'atter, Michael, 16, 30, 50.
 Schaffner, Rev. H. B., 104.
 Schaff, Dr. Philip, 109.
 Schwarz, Rev. Franklin H., 260, 341, 392, 393.
 Schaefferstown (St. Paul's), 263.
 "Schwatarer Kirchenbuch," 281, 283.
 Schlappig, Rev. Joseph, 391.
 Scheirer, Rev. David, 274, 286, 332.
 Schoharie, 7, 9.
 School, "Charity," 15.
 Schoolmaster, 45.
 Schools, Parochia!, 139.
 Schnorr, Rev. Caspar, 209.
 Schlosser, Peter, 248.
 Schuylkill Classis, 170.
 Schulze, Gov. Andrew, 16.
 Sects, 35, 110, 118.
 Sermons, Olden, 45.
 Seminary, Theologica!, 66, 70, 82, 175.
 Seal of Classis, 160.
 "Sectarians, German," 14.
 Sexes in Church—apart, 42.
 Shartlesville (Frieden's Ch.), 370.
 Shertzer, John, 319.
 Shillington (Immanuel), 371.
 Shultz, Rev. Jas. A., 262, 265, 343.
 Shuey, Rev. D. B., 276.
 Singing, Congregational, 42.
 Sinking Spring (St. John's), 305, 307.
 Sleeper, Awakening the, 46.
 Smith, Prof. Martin, 380.
 Spangenberg, Bishop, 36.
 Speicher, Chas. G., 334.
 Strausstown (Zion), 258, 259.
 Stambaugh, Rev. L. D., 310, 339, 341, 377.
 Stevens, Thaddeus, 17.
 Steinmetz, Rev. Jno. W., 265, 350.
 Steitz, Geo., 267.
 Steinbacher, Father, 272.
 Stein, Rev. J. Rauch, 273, 320, 322.
 Stein, Rev. S. H., 320, 322.
 Steckel, Rev. L. D., 310, 339, 341.
 Steckel, Rev. O. P., 378.
 Stein, Rev. John P., 320.
 Stephen's, St., Lebanon, 386.
 Stine, Elder Geo. W., 319, 321, 322.
 Stouchsburg, 8.
 Stove in early churches, 41.
 Stoy (Sto-ey), Rev. William, 20, 229, 259, 262, 275, 278, 393.
 Stoever, Rev. John Caspar, 216, 219.

Stock, Rev. Philip, 276.
 Stumpstown, 289.
 Sunday Schools, 97, 99, 100, 175,
 186, 189, 197, 444.
 Swatara Creek, 8.
 Swatara Church, 281, 283, 402.
 "Swamp College," 411.
 Sweitzer, Rev. Stephen, 262, 265,
 294, 343, 345.
 Swope, Rev. Pierce E., 280.
 Synodal-Ordnung, 51, 52.
 Synod and Classes, 58.
 Synod, The "Free," 72, 83, 86, 411,
 429.
 Synod, Meetings of, 465.

T

Tabor (First Ref.), Lebanon, 266,
 268.
 Temperance, 94, 95, 169, 189.
 Tercentenary Convention, 149, 150.
 Tempelman, Rev. John Conrad, 218,
 239, 251, 255, 260, 262, 265, 273,
 275, 282, 405.
 Tempelman Chapel, 269, 284, 381.
 Thomas, Miss Mabel, 380.
 Thomas, St. (Bernville), 333.
 Thanksgiving after Communion, 42.
 Tulpehocken, Troubles at, 8, 143.
 Tulpehocken (Trinity), 202, 205,
 350, 401.
 Tulpehocken, Upper and Lower,
 208.
 Tulpehocken, Little, 348.
 Tulpehocken P. O. (St. Paul's),
 376.

U

Umberger, Rev. Jas. B., 273.
 Union Churches, 161, 430.
 Union of Churches, 82, 173, 175.

V

Vandersloot, F. W., 319.

W

Washington, 22, 41.
 Wagner, Rev. Daniel, 212, 253, 262,
 265, 280.

Waldschmidt, Rev. John, 229, 239,
 252, 273, 284, 298, 392.
 Wagner, Rev. Henry, 273, 286, 314,
 320.
 Walmer's Church, 274.
 Wagner, Judge Geo. W., 370.
 Weiser, Conrad, 6, 9, 206.
 Weinbrenner, Rev. John, 73, 76.
 Weiss, Rev. Geo. Michael, 3.
 Welker, Rev. H. J., 213, 214, 254,
 280, 326, 328, 382.
 Weber, Rev. A. S., 326.
 Wernersville (First Ref.), 388.
 Whitefield, Rev. George, 4, 35.
 Whittier's, "The Palatine," 9.
 Wickert, Rev. J. A., 276, 286, 291,
 332.
 Witmer, Uriah, 387.
 Wiest, Rev. E. F., 387.
 Women, Pennsylvania-German, 18.
 Woman in the Wilderness, Society
 of, 3.
 Wolff, Rev. Geo. W., 17, 200, 309,
 339, 341, 354.
 Womelsdorf (Zion), 309.
 Wolff, Rev. D. U., 310, 339, 341.
 Wyomissing Church, 343.

Y

Yingst, Rev. Walter J., 273.
 Young People's Societies, 198.
 Yocum's (Christ) Church, 329.
 Yocum, Rev. Richard, 380.
 Yundt, Rev. Thos. M., 369.

Z

Zangwill, Israel, 10.
 Zenger, John Peter, 24.
 Zehring, Rev. Jacob D., 200, 260,
 301, 309, 314, 332, 338, 348.
 Zehring, Rev. C. D., 276.
 Zion Church (E. Hanover Twp.),
 331.
 Zollkoff's "Weisauch," 90.
 Zoar's (Ziegel) Church, 141, 327.
 Zufall, Rev. John, 211, 252, 262,
 265, 278.
 Zwingli, 29.

